

THE

NEW-JERSEY SALEM

MAGAZINE.

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Vol. XVI. FEBRUARY, 1892. No. 2.

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PUBLISHED BY

THE MASSACHUSETTS NEW-CHURCH UNION,

NO. 16 ARLINGTON STREET, BOSTON.

SINGLE NUMBER, 20 CENTS. YEARLY SUBSCRIPTION, \$2.00.

Entered as Second-class Mail Matter.

THE NEW - JERUSALEM MAGAZINE

Published MONTHLY, under the auspices of the

MASSACHUSETTS ASSOCIATION OF THE NEW CHURCH,

AT

No. 16 Arlington Street, Boston.

Its object is to promote the reception in Mind and Life of the truths of the New Church, contained in the Holy Word and set forth in the writings of Emanuel Swedenborg.

"The two essentials of the New Church are, that the Lord alone is the God of Heaven and Earth, and that conjunction with Him is through a life according to the commandments of the Decalogue."

All business communications should be addressed to the "PUBLISHERS OF THE NEW-JERUSALEM MAGAZINE," No. 16 Arlington Street, Boston. All matter for insertion may be sent to "THE EDITOR OF THE NEW-JERUSALEM MAGAZINE," at the same office.

TERMS:

Payable in advance, (including postage) \$2.00 a Year.
To Clergymen and Students in Theological Schools . . . 1.00 a Year.
To subscribers in Great Britain 2.40 a Year.
To Clergymen in Great Britain 1.40 a Year.

Single numbers, 20 cents.

The Volumes of the New Series bound in cloth, uniform style, are for sale at \$2.50 each. Subscribers having numbers in good condition may exchange them for the bound volume, on payment of seventy-five cents and the carriage both ways.

The Magazine is continued at end of subscription unless otherwise ordered.

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VOL. XVI.—NEW SERIES.—No. 2.

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A BUDDHIST ERROR.

BETWEEN the heart and the flesh, or the higher mind which looks up to God and the lower mind which looks out upon the world through the bodily senses, there has seemed to be, in all ages, an almost irrepressible conflict. "I find a law in my members," said Paul, "warring against the law of my mind." Many a one can testify that he appears to be dragged down by bodily appetites, and the lower mental and worldly proclivities which sympathize with them, who in his soul abhors these things, crying out with Paul, "O wretched man that I am, who shall deliver me from the body of this death." So at war seem the lower and the higher elements, that the ancient Parsee religion, the religion of Zoroaster, supposed the universe to be a divided empire—the higher or heavenly kingdom being under the control of a good deity, the lower kingdom of the world being ruled by the evil deity. And the same idea of the outer world and the body being the home of evil and imperfection prevails in all the Oriental religions, unless we except the Jewish and Mahomedan. The Jew of old thought of heaven as coming on earth in the form of earthly blessings; the Mahomedan thought of heaven as the blessings of earth carried into another sphere and intensified. But Brahman, Buddhist, and Parsee think of the earthly world and body as permanently possessed by evil, even if they are not actually evil in themselves; and hence,

if we would escape evil, we must get away from the body and its sympathizing mind, and the world from whose dust the body is formed.

"The world, the flesh, the devil," are inseparable. The logic of Orientalism, therefore, is that man ought not merely to bring his appetites under the higher control of reason, truth, unselfishness, use, but to renounce them altogether, because they cannot be made good. Cease to look out upon the world and its desires, if you would be perfect; close the senses to the world's beguilements; cease to eat or drink or be clothed except as nature absolutely compels; be insensible to pain or pleasure; "be not at home when sensations call"; live a life of internal contemplation. Look forward to the time when even the distinction of person shall be obliterated, when personal consciousness shall cease, and when one shall finally be absorbed into the life of the all-embracing Spirit, and in this sense to find the true life in losing your own.

But according to the teachings which we hold, and according to the Lord's Word, neither the body nor the world is evil in itself. Self-love, or the devil, which is the same, has made his abode in the world, but is not identical with it. There is not any fixed law in the members warring against the law of the mind, for otherwise the heart and the flesh could not both cry out for the living God. (Ps. lxxxiv. 2.) The soul could not thirst for God, and the flesh long for God, as the Psalmist further says. He could not say, "My heart is glad, and my glory rejoiceth; my flesh also shall rest in hope." The Word does not say that the world is evil, but that the earth is the Lord's and the fulness thereof. The Word does not proclaim that the outer creation is evil, for in the beginning "God saw all things that He had made, and behold, they were very good." Jesus did not say the earth was evil. He found His illustrations of heavenly truth on the pages of Nature's book. In His last prayer in the presence of His disciples, He prayed not that they might be taken out of the world, but kept from the evil in it; and when He left the world, He glorified the earthly body. The Book of Revelation does not say that we must hide away from the world's

pains and joys, if we would find God, but that God in that New Age and final church, meant by the New Jerusalem, will come down and tabernacle with men, and make His abode with them, and remove tears and pain and all evil.

The practical conclusion from these teachings of the Word is this: that one does not draw nearer God by renouncing the world and the senses, but by using the world according to the higher law of heaven. The conclusion further is, not that there is a fixed, organic law in the members warring against the law of the mind, as some have understood Paul to teach, but only that a selfish spirit has come into the world, because the world and its appearances afford a hiding-place from God. Listening to the serpent's voice has banished man from Paradise. And this means the heeding of the lower and sensual tendencies, which crawl, like the serpent, in the dust, and believing what the senses teach instead of believing the voice of revelation and the higher answering faculties of the soul. Man has thus made himself the master instead of the steward of the vineyard, and thorns and thistles has it brought forth to him, and in the sweat of his face he eats his bread. But the serpent may be cast out, and the Paradise Lost may become the Paradise Regained. The heart and the flesh may both cry out for the living God.

The Asiatic conception of heaven, moreover, would do away with all personality and individuality. For according to this conception, there can be no personality without selfishness. It is not realized that the distinction of person creates, as we shall see, the only opportunity for unselfishness. But as this conception of heaven removes all that belongs to person, that is, all sensation of sight, sound, feeling, touch, and all objective existence, we feel sensitive about the spread of the Buddhistic ideas in this country; for we are looking forward to an individual life in a substantial heaven of light and sound in the world beyond. We feel moved to give a reason for the faith that is in us. Let us consider, then, the following proposition.

There is a necessity in the human mind for a double life — a life of soul and body, of heart and flesh, in both worlds

— in all worlds. We do not mean that we shall need a material body, hereafter. We do not mean that this body, once cast off, shall rise again, but only that there shall be a body, distinct from the soul — a spiritual body. In explaining the law which lies back of this necessity, we are able to preserve a definite, clear-cut picture of the heaven hereafter, without losing sight of its spiritual aspect. The law which I allude to may be termed the law of correspondence, which means the relationship between the outer and the inner consciousness, the soul and the body, the heart and the flesh. This is the same as saying, There is no such thing as a pure thought life or life of desire, and at the same time declaring what the relation is between the outer and the inner life. Even the profoundest thinkers have their thoughts revealed to them in outward images drawn from nature. The artist, the architect, only realizes or fully enjoys his inner conceptions, when they are brought out on the canvas or in the building. There is no essence without a form, even in God Himself. They are inseparable — each is essential to the existence of the other. God Himself, in His Divine Heart, Soul, Fatherhood, or Essence, cannot be seen or known, nor can He go forth to create and sustain. Only in the Divine Son, or body, can He come forth to view; only in the Divine Humanity of Jesus Christ can the fulness, completeness, of the Godhead bodily be realized; only by the Word, which was in the beginning with God, and which became flesh, can all things be made that are made. And we are made in His image and likeness. And the law when brought into finite form decrees the necessity of the outer and the inner world — the subjective and objective, the soul and the body — forever.

Let us seek illustration of the organic need of an inner and an outer life, a soul and a body, heart and flesh.

Suppose the case of a child — a poor child — with nothing attractive at home except the devoted love of his parents and friends. Take him away from these parents and friends — give him instead all the outward delights which his heart could wish; they would not fill the place of his love of home and father and mother, which would suffer or starve for want of

nutriment, unless other friends could be found to fill their places. The outer life alone, however beautiful, as a temporary rest and relief, is not enough. Again, suppose the child to remain at home, and that those loving parents and friends should cease to do loving acts or in other ways cease to manifest their love, would not the love starve and disappear? Yet the loving acts are not the love itself; they are only expressions of it. But they are necessary to its existence. They are a part of it; they are the outward symbols of it; they give it a body, an expression; they correspond to it; they bring it forth to view.

Again, suppose a nature so constituted as to find its joy in ministering to others. Such a one carries flowers to the sick, food to the hungry, clothing to the naked, useful knowledge to the ignorant. The flowers are not the love, nor the food, nor the clothing, nor the knowledge. They only give it a body—give it consciousness, give it completeness, give it power. The love, the inner life, could not exist without these or some other outward expressions.

The same general law must prevail in the spiritual world. There must, in the first place, be a sense of personality, or separateness from others. It must first be so with God. God, who is Love Itself—that is, love for others, that is, unselfishness—must create others, outside of Himself, upon whom He can unselfishly bestow His love, and who, in their turn, can unselfishly receive the love, and impart it to each other. And if He could bestow His love in highest measure, it must be bestowed upon creatures who are capable of freely receiving it; and in order to freely receive it, they must also be capable of rejecting it or perverting it. But the point is, that God must, in order to bestow His blessings unselfishly, realize His creatures' separateness or distinctness from Himself; and if we are made in His image, so must we realize others' distinctiveness from ourselves. Nature is not God. Human beings are not machines, controlled as to their wills by law, nor are they parts—infinesimal atoms—of God. There is freedom; there is distinctiveness.

Without this sense of separateness from His creatures,

God's love would be self-love. It could not flow forth in a sweet, blessed stream of unselfishness, a river of life, clear as crystal, from the throne of God. It would stagnate in self-absorption. So man on his part, being made in God's image and likeness, must forever retain his own individual consciousness, with all the outer sensations which such consciousness compels. He must not lose self-consciousness, but only selfishness. To lose self-consciousness would make unselfishness, in which the highest blessing of man consists, utterly impossible. It would make man a mere receiver, not a giver. And yet the law of heaven is that it is more blessed to give than to receive. "He that loveth his life shall lose it; he that loseth his life shall find it." It would destroy life's holiest, richest blessing. The black charcoal absorbing all the light, tells of the selfish nature; the diamond, or the same charcoal crystallized, regenerated, flashing forth all the light it receives from the sun in heaven, and increasing the light's power by reflection, is an illustration of what constitutes the blessedness of heaven. The glory of the diamond is the glory of the light, not of the charcoal which it originally was. We should not realize the full splendor of the sun, save in its reflection from bright cloud, from the sheen of river, lake, sea, dewdrop; in the reflection of its divided or prismatic rays, in the tints and colorings of nature's blossoms, leaves, and fruit. Nor should we or could we realize or become most fully conscious of God's love save as it became reflected in the individualized unselfishness of the angels. Thus Jesus brought forth God to view by becoming man, and laying down all selfishness. Thus He came a light into the world to all who do not desire to walk in darkness. Thus He lives and is loved and worshipped by men today — walks among them a real Presence, though the cities He visited have crumbled and become buried deep below the earth's surface. And so, too, the Divine life is reflected from angel to angel, and as each absorbs nothing, but all freely give, the personality of angelic life contributes mightily to the glory of heaven. The higher the angel, the more conscious is he of his own personality, and at the same time the more conscious that all

he has and all that he is that is good is a perpetual gift — the Lord's life in him.

But to return. If both worlds have the outer and the inner life in common what advantage has the other world over this, and wherein dwells the evil of this world, which oppresses not only Brahman, Buddhist, and Parsee, but all of us in some degree?

The chief difficulty with this world is the selfishness which prevails here, and which has not yet been cast out. But self intrenches itself in, finds its great power in the fixedness of matter — in its existence apart from mind — in the separateness of matter from the people who partake of it. Matter seems, for this reason, in the form of natural law to be the ruling, controlling force in our lives. Environment seems to govern, and the selfish man, using nature's laws instead of heaven's laws, seems the prosperous man. By this appearance of natural law, God can be banished or explained away, and man find excuse for making himself the master of the vineyard. The righteous man, obeying God and ignoring nature, seems to suffer. Hence the adoration of the serpent in so many ancient religions — that is, the worship of natural law, with its selfish struggle for the mastery, that is Satan, or the evil deity. What is the trouble here? The trouble is, the outer and the inner life, the subjective and the objective, are not in correspondence. The servant has become the master. In the spiritual world, the inner life will govern, the outer will serve. There the outer, or body, or expression will be shaped by the inner. The outer world of the angels will be created moment by moment, assuming form according to the changes of the individual soul — according to the law of correspondence. It will not be a vision, nor a dream, nor a hallucination, but a solid reality — an expression on the surface — a coming to the consciousness of the inner life. Will you make a journey there, and is the distance great? It means that you have to change your state as you would, for example, if you, an Anglo-Saxon, wish to understand the Hindoo mind. Does the sun in heaven shine with unusual brilliance? It means that the love of the Lord is present in the angel's heart in fullest

measure. Is the angel weary, and must he sleep? It is because the self-life, the black carbon of his selfhood — for even the heavens are unclean in the Divine sight — is forgetting its highest prerogative of reflecting the light, and is beginning to want to shine itself. Then his mind begins to be darkened, and the sky at the same time grows to be less bright; and then he needs to lay him down to sleep, knowing that the Lord will renew his strength, and make heart and mind once more as clear as crystal, like His own river of life, and like the light of the Holy City. Does the atmosphere of heaven sparkle like diamonds, and do its blossoms exhale a richer and more delicate perfume? It is because the Lord is present in the soul in the spirit of innocence and purity. In a word, the outer world of heaven exists as an immediate creation from the inner. It is solid, substantial, intensely real, but flexible, created moment by moment, to correspond with, to bring forth to view, to give reality and power to the angels' inner world, as the body gives expression and power and growth and expansion to the soul.

But in this world our outer and our inner life are very far from being in correspondence. It is a sufficient cause for this, that we are dwelling in a world of fixed material substance, which will not yield its laws to the charms of the inner life, charm they never so wisely. The fixity of matter often compels uncongenial surroundings and neighbors. The same sun shines, the same rain falls on just and unjust — the same atmospheric and electric stimulus or depression affects alike the good and the evil. Then again, the mind is not in harmony with itself. Now we dwell in the soul's upper story, and rest calmly, while the warfare and the anxious care pass lightly by. But presently we go down into the mind's lower story, which is in contact and sympathy with the lower appearances of the world — in sympathy with God's apparent absence from the world — in sympathy with the feeling that we have to fight our own battles, and states of distraction and often of doubt overwhelm us. It is the want of correspondence between our outer and our inner worlds. The trouble is mainly with our lack of spiritual culture, development, dis-

cernment, and faith, but it also lies in the fact that we are living in a world of fixed matter — an outer world, in a large measure distinct and separate from our inner world. So distinct and separate, that it appears that law and necessity govern all things, we being mere puppets in the hands of chance, not understanding how Divine Providence can rule within and above law. The fixedness of matter makes a double life partly necessary. "The good that I would, I do not; the evil that I would not, this I do." So far as this distraction results from the lack of harmony between a right desire within and an unhappy environment, the next world will remove it. But as far as it arises from a lack of harmony between the world and heaven in our minds — that is between the love of self and the love of the Lord — only obedience and trust can remove it; and the object of the discipline of this world of fixed matter is to draw forth this trust and this obedience, and to give the house of the soul a firm, fixed, unchanging foundation, on the rock-bed of earth, which, though covered up hereafter, like the foundation of a house, shall remain the support and the basis of the individual consciousness forever.

What, then, are our conclusions? First, that evil does not reside in the body, nor in an outer or objective life here or hereafter, nor in our individual separateness from others. In our flesh we may see God. The flesh as well as the heart may cry out for the living God. The fixedness of the material world furnishes an excuse, not a reason, for our serving the world, or trying to serve two masters. And our next conclusion is that an objective life is as essential hereafter as here; but that the obstacles to spirituality which the objectiveness of this world of fixedness throws in our way, will be removed in the spiritual existence, where the world of visible things is wholly controlled by the inner or invisible world of character. Thirdly, this supplies the answer to the Asiatic belief as generally interpreted by the Western mind, that by getting out of the world and out of the influence of all external impressions we escape from evil, and teaches us that only by overcoming the self-life here can we reach God's real heaven. It

teaches us that we are not to desire to take to ourselves wings like a dove and fly away and be at rest, but find our rest in bringing the spirit and truth of the Master, the Holy City, down to earth, making its walls salvation, its gates praise ; turning its gray walls to precious stones, and its gates to pearls, reflecting, transmitting the glory of the Lord, the Sun of heaven. It leads us to look within our minds for the cause of unhappiness, and to the Lord and His commandments for our remedy. It purifies earthly relationships and exhorts us to make the very best of them. It gives us a definite, clear picture of heaven without materializing the thought. And, above all, it unites highest and lowest things. As in Jesus Christ dwells all the fulness of God ; as He is the Alpha and Omega, the First and the Last ; as His Humanity became glorified by obedience to the last or lowest duties of this world, so may we be the nearest heaven in this world when we are faithful in that which is least ; and through these last and lowest things, made glorious by God's spirit and motive in them, we are best prepared for the real, personal world of sunshine and joy beyond the grave.

Cincinnati, O.

JOHN GODDARD.

THE WRITING OF THE WORD.

WHAT matters it who wrote the Word, or when,
And published it with title, style, and name, —
Scribes, by the Lord used only as a pen,
And apprehending not what often came ?
This revelation is the light of heaven ;
Its inspiration, of the truth not man ;
Its best refreshment, as the manna given
Daily, at morning, since the world began ;
Or, as from a deep well it draws, and brings
Helps of the Spirit — clearly to perceive
Profounder meanings of interior things
Than from the letter natural minds receive.
Search that which killeth for such living power,
And find obscuring clouds no longer lower.

R. P. R.

FALLACY AND FALSITY.

THOSE are in self-derived prudence, who confirm in themselves appearances, and make them truths, especially this appearance, that self-derived prudence is everything, and the Divine Providence nothing, except something very general, which nevertheless, as was shown above, cannot exist without particulars, of which it must consist. They are also in fallacies, for every appearance, confirmed as a truth, becomes a fallacy. And in proportion as they confirm themselves from fallacies they become naturalists in the same proportion, believing nothing but what they can at the same time perceive with the bodily senses, especially the sight, because this principally acts in union with thought. Such persons at last become sensual; and if they confirm themselves in favor of nature against God, they close the interiors of their mind, and interpose as it were a vail, afterwards thinking what is under the vail, and nothing which is above it. These sensualists were called by the ancients serpents of the tree of knowledge. Of them it is said, in the spiritual world, that as they confirm themselves, they close the interiors of their minds. Of the life of man in this world, they think it is only like the life of a beast; and of the life of man after death, that it is like a vital vapor, which, rising from the corpse or grave, relapses again, and so dies. From this madness came the idea, that spirits and angels are air, and among those that are enjoined to believe in life everlasting, the souls of men are the same; that therefore they neither see, hear, nor speak, consequently are blind, deaf, and dumb, and that they only think in their particle of air — for, they say, how can a soul be anything else? Did not the external senses die with the body? And how can they receive them again before the soul is reunited to the body? And because they could have only a sensual and not a spiritual idea of the state of the soul after death, they established this, otherwise the belief of an everlasting life would have perished. More especially they confirm in themselves self-love, calling it the fire of life, and an incitement to various uses in society; and being of this description, they are the idols of themselves; and their thoughts, being fallacies and from fallacies, are images of falsity. (D. P. 310.)

If the student in his search for that which is true were to come to this point of his search, there could be presented to him a beautiful dual picture from the Holy Book on this very subject. He could be asked to group together in his mind these two scenes and hold the pictures together closely in his mind, as though he were comparing two photographs, by holding them together closely in his hands. Here are the two pictures :

And the Lord spake unto Moses, Say unto Aaron, Take thy rod, and stretch out thine hand over the waters of Egypt, upon their streams, upon their rivers, and upon their ponds, and upon all the pools of water, that they may become blood ; and that there may be blood throughout all the land of Egypt, both in vessels of wood, and in vessels of stone. And Moses and Aaron did so, as the Lord commanded ; and he lifted up the rod, and smote the waters that were in the river in the sight of the Pharaoh, and in the sight of his servants, and all the waters that were in the river were turned to blood. (Exod. vii. 19, 20.)

And when the Moabites heard that the kings had come to fight against them, they gathered all that were able to put on armor, and upward, and stood in the border. And they rose up early in the morning, and the sun shone upon the water, and the Moabites saw the water on the other side as red as blood : and they said, This is blood. The kings are surely slain, and they have smitten one another : and therefore, Moab to the spoil. (2 KINGS iii. 21-23.)

The New-Church reader need scarcely be told that the two conditions here treated of in the internal sense are the two which serve as a heading for this article. Water that looks like blood is a fallacy ; water that has been turned to blood is a falsity. Both start from water — both start from truth ; but one is a truth unintentionally misunderstood — the other is a truth purposely diverted from its original path and turned into a wrong channel, therefore, twisted out of shape. A fallacy without confirmation is a harmless thing. It is still water, though ever so many of the Moabites may think it is blood. But a truth twisted out of its connection, and made to serve a purpose for which God intended it not, is a falsity. It is no longer water, good for drink and good for cleansing. It is blood, ready for corruption and for a plague to Egypt.

In order to make this a little more clear, let us illustrate. The senses of man are always ready for deception. They are open to deception. They are structurally unable to distinguish between that which is real and that which is apparent. Take the sense of hearing. A man stands some distance away, felling a tree. The swift eye catches the motion of the axe, almost instantaneously ; but the sluggish ear allows some time to elapse, before it reports the sound of the blow. Without experience, man might be led to think that the blow and the sound were in some way unconnected. The same is true of sight. The text-books of science and the scientific press supply ample material in the shape of optical illusions. Lines that are straight, but appear inclined ; lines that are long, but appear short ; circles that stand still, but appear to move ; and so on.

What is true of the senses as bodily organisms, is equally true of the senses as means of mental images, which are to serve as supports or foundations of thought. The world is full of mental images, based altogether upon the fallacies of the senses.

We may be permitted to take one line of thought to illustrate this, the reader always, however, bearing in mind, that this one line does not exclude others at all. It is simply chosen at random, in order to illustrate an actual condition of the human mind in regard to many if not all those subjects which pertain to thought, or to the activities of the spirit. We take the death of children to serve as the illustration we need. Divesting the crisis of all that the sympathies and the natural emotions of men and women have grouped about it, the bare fact remains that subject to a law unknown to and uncontrollable by us, children are taken away from their earth-home, and the angel of death sweeps silently by, and we know not where he will lay his hand next. We know not on what lips the soft smile of that sleep, which we call death, will next appear. We know not what little heart will cease to beat, and what eyes will break. In the home of culture, where every precaution dictated by science and care and love is taken, and in the slums, where the children grow as the

trees grow, with the sun shining on them, and the rain raining on them ; and accumulations of dust and filth concealing more deeply the possible angel, than the clay house of itself would — in both the same form enters. Death respects not the care or the recklessness. It takes the well and the sick, the good and the bad, the useful and the useless, the promising and the unpromising. It lays its cold wings about the brain that drilled swift words of cunning into the lips and tongue, and it lays its quick shadow about the brain that could produce upon the lips only the smile of the imbecile. Death is the same. Nothing seems to stop its course. Here, then, we have the problem stated barely. Now the outlines of what the senses tell us.

The appearance is, that life has ceased. That is the story the senses tell us. They tell us, that the child is dead, and there is no appearance on the surface to contradict their evidence. Life has utterly ceased. All that we have recognized by means of the senses as life is done. The voice is hushed. The lip has frozen into a cold smile. The face is still and cold. From the eye gleams no intelligence, and there is no responsive movement of hands or feet to the call of the voice of the loved one. The child is dead. The story the senses have to tell is told and all is over.

Then comes the story which revelation tells. It is the story of life everlasting. It is the story of mansions in heaven and of beautiful angels and of lands of Beulah. But between the two stories — the story supernal of revelation, and the grim story of the silence of death as told by the senses — there is a dreadful gulf fixed. A hiatus into which the imagination of the ages has poured all its wildest, weirdest dreams. An abyss into which the phantoms of old have trooped through the passing ages in long, pallid lines of ghosts and gnomes and goblins, and elves and fairies and sprites, before the utter grotesqueness and intense fantasy of which the ingenuity of the poet pales.

At the curtain drawn by the mercy of the Lord, upon which the senses gaze in awe, begins the borderland of "Fallacy." First comes a series of vague, hazy dreams of the

little one that has gone before. Into the wondering, grief-torn brain steal the various pictures, which the artist has thrown upon canvas. Little bodiless heads, floating about in a mist of clouds, born by tiny wings, and casting their eyes upward with a longing fixity, and a smile of fierce content frozen upon their little cheeks. And another picture. The night is still and an impossible sky is dotted with improbable stars that gleam downward upon a perspectiveless earth. A giant angel floats through the azure, and on his breast lies the little sleeper, with a smile in his closed eyes. And another picture comes upon the dreaming brain. There is a throne set, and upon it an old man, and about Him the countless hosts of bodiless heads, and among them does the wondering mother really think that her little one is doing bodiless duty about an imaginary throne, somewhere in the further outlying cloud countries? It seems to me as though the very improbability of these things would make them unthinkable. It seems to me as though the countless mothers, throughout the long and broad of the lands of the earth, might love these soft dreams of — fallacy (what a cruel word!) — might love them, indeed, but not believe them. There is such an airy nothingness about them, that immediately ranges them for the rational mind with the fragile elves of our childhood, those little tiny creatures, who could swing on a blade of grass, and stand in a tuberoses, or in a lily, like a preacher in his pulpit. Really, are not these dreams about our child-angels the fairy tales of grown hearts, of adult men and women? Harmless dreams, beautiful dreams, woven of the unguided wishes and hopes of men and women; but fallacies, nevertheless.

And thus the busy brain weaves its bodiless angel-heads about the grave — for nature abhors a vacuum in all things — so also in thought. And since the senses tell nothing but their own dreadful story of silence, and revelation condescends to but a few giant outlines of a possible eternity, the brain must weave its own phantoms about the terrible emptiness of death. And it paints these strange fallacies upon the canvas of thought.

But the heart rests not upon this. Its own wild throbbing

is not satisfied with these ethereal pictures and images. It wants something more tangible. And of its own unguided, irrational self it whispers into the mother's ear wild fancies, and when she is unobserved she steals out to the cemetery, where the senses tell her that her child lies (and they tell her a rank untruth in utter boldness), and she blushes as she opens the little glass case her husband took out there, and she puts the child's last doll and the little letter-blocks and the other toys into it. She lays a flower on the grave. She goes home and kisses the little shoe that baby wore; touches with her lips the hem of the little dress and the curl of faded hair, which her eye calls yellow, but the heart calls golden. Yet though her heart urge her into these odd fancies, her reason tells her that her little one is not out in the ground, the child will not come to play with those toys in the glass box. It will not see the flowers which the mother's hand has planted on the little mound. It is not in the room as a perceptible, personal presence, when her lips touch the hair, the shoe, the dress. Yet it would be cruel, nay worse than cruel, to take away from the adult child these beautiful dreams. Dream them, dream them, for the bare, cold world is brazen as the hot sky of the east lands and the sides of earth's mountains, rough, and lacerating to the foot as the sides of the Giant Wergelmyr, of whom the Skalds sang such terrible songs. Dream on! dream on! long as the dream will come! For as we say to our tired friend, when we smile good-night to him, "Pleasant dreams," so God says to the tired, grief-worn heart, "Pleasant dreams, my child." Dream on, but never forget that a dream is not a reality. "Fallacy," what a cruel word; yet it is true. Fallacies are harmless, so long as they remain unconfirmed. They are not blood; they only look like blood.

But there is a terrible line of work and thought that is real blood. Where the pure water of the River of Life has been by human cunning, ignorance, and malevolence turned into blood. Where the pure truth of God has been turned into utter falsity. Let me put a few of these thoughts on paper also and trace them to the same subject.

There is a dreadful thought instilled into the mind and it percolates the thought of Christianity from the days of mediæval lore downward, like a rank poison. It is the thought that death is the punishment of sin; that that little one died because it sinned, or because its forefathers sinned, or because Adam sinned. Here is a thought that is not a fallacy — it is a falsity. It is the current of light and life distorted into the narrowness of human passion. It is the stain of human passion on the face of God. The thought is untrue to its very marrow. It is not water that looks like blood. It is real blood — the blood of the Lamb, shed from the very foundation of the church. The transfer of human passion into the Divine character, left there to estrange God from His children. Let the heart of the mother dream and dream of winged cherubim, of half-visible beings that stand about the throne of God; let her dream of any of those beautiful, poetic fancies that people the air of the spirit as the webs of the Indian summer people the air of October in the mountains. But let her leave no room at all for the thought that the little one died in sin, or that the stain of sin had been at all set upon that little heart. Pure as God made it, so did the curtain of the flesh sweep away from it. Pure as that little soul leaped from the hands of the Lord did it step out into the light of heaven's sun, and smile up into the face of its Father and into the face of the angel mother, who awaited its coming, as its earth mother had awaited its coming on earth. Sweep aside the ugly thought, as you would sweep aside some noxious thing, that hides the beautiful face of the sun from you. The thought that death is the punishment of sin, is not a fallacy; it is a falsity. Death is a step in the life of man, just as night is a step in the life of the earth.

And another. Perhaps the water of baptism had not touched the forehead or chest of that child, and hence it must needs lose its chances for heaven. There is no truth in the thought. There is no water there. It is all turned to blood, to the blood that is shed between the altar and the temple. It is falsity. The limitations of men are not to be set upon the Lord. His infinite hand is not limited. His

means of salvation are not exhausted when men have exhausted their inventions. All limitations come of men. All inventions come of men. The course of Divine life is as natural as the shining of the sun, as the course of water down the hill, as the growing of a tree. The artificial limitations made of men are man's and not the Master's. They hinder His work as little as the political divisions made by men upon the earth hinder the rolling of the globe. What if men turn all empires and kingdoms into republics, or turn all republics into oligarchies, the globe will roll along just as quietly as it rolls now under a mixed form of government. So in the saving of souls, there are no human boundaries set; nothing save the capabilities of the individual soul for good or evil. All else is accessory only to what men have invented. The Lord does not condemn children to hell for the lack of baptism. He loves children, and what man dares to set boundaries to the love that laid down its own life for the children? Dream on of all the sweet fancies begotten of the twilight of grief, but leave no room for this dreadful nightmare of the dark ages.

And again, men have said that children die as a discipline for their parents. Think of the terror of it, and of the hideous recklessness that forgets the warning of the prophet: "Yet ye say, Why? Doth not the son bear the iniquity of the father? When the son hath done that which is lawful and right, and hath kept all my statutes, and hath done them, he shall surely live. The soul that sinneth, it shall die." (EZEK. xviii. 19, 20.) A discipline to the parent, indeed! A discipline that bitterly fails in most cases! Never was there a statement given to the world so utterly opposed to all human nature and to all Divine nature. That an unruly boy might be a discipline to parents, that a wayward girl might be a discipline to parents, that we might admit for the sake of the depraved sense of justice in humanity. For these still live on earth, and there is a remedy and a hope of changed courses. But that the utter hopelessness of a parent absolutely deprived of all possibility of remedying what he may have done wrong, through the death of his child is a disci-

pline to him, that is not admissible. There is too much cruel cunning behind that thought to admit of any Divine origin for it. It savors of an unholy wrath that has no room in God. It gives to the heart a sense of cruelty — a sense of hopeless and lightless despair — that we cannot find in the heart of a loving Father in heaven. An utter falsity this. Not a fallacy begotten of the senses, but a falsity, absolute, utter, thorough.

So there is the shade of twilight in the thoughts of men, and we call it fallacy. And there is the shadow of death and we call it falsity. One the water that looks like blood — the other the water that has turned to blood. But back of it all, within the heart of the Divine mercy, is the truth as it stands — the water, pure, clear as crystal, as it leaps forth into the world of human hearts from the throne of God and of the Lamb; and in its translucent mirror surface stands the true doctrine revealed in few words — in a few bold, clear outlines. Within the body of the child, like a hand in a glove, like a bird in a cage, like a pearl in its shell, dwelt the pure angel soul. God wrapped it in a body of flesh and blood, in order that its living, spiritual forces might not waste themselves upon the outer air. And when He sent it down to earth He prepared the heart of a mother to meet it, and to care for it, and to nurse and watch and train and teach it. But it was an eternal soul on earth as it was in heaven. If He desire that child nearer to His heart and more directly within the reach of the light of His countenance, He will softly strip its body from it, and the angel within steps out into the light of the Sun of Heaven; and He prepares the heart of an angel mother for it.

And the angel mother guards the child, cares for it, teaches, watches, and trains it; and it grows as it would have grown upon the earth into the everlasting youth of heaven — a human being, more perfect, more loving, more true, than it could ever have been on earth; with eyes to see, with ears to hear, with lips to talk, with a heart that loves and desires, with a brain that thinks and plans, with a nobility of purpose and a steadfastness of faith and a wholeness of charity that

would have been difficult of attainment in the valley of the shadow—a true human being; a strong man; a noble, pure, woman—that is the true doctrine. And the death of the body is simply an orderly step in the life of the soul.

But why does the Lord break these tender blossoms so early from the tree? Why does He reap the harvest before it is ripe? Stop and think. Dream these poetic, beautiful dreams, as long as the heart needs them; but forget not that they are dreams. As to the dying of the little ones, why should not this story be much more true?

There was once upon a time a gardener, in whose gardens were many trees. And early in the Spring, when the year was young, he went into his garden and picked the fruit that was ripe, and took it into his house and set it upon his table. But a friend went with him one day.

“Why do you pick these apples now?” he said. “Why do you not leave them on the tree, like the apples of the large tree yonder?”

And the gardener smiled.

“These are ripe *now*. The large tree yonder bears in the fall. I must leave it until its apples are ripe. I pick these because they are ripe. The skilful gardener picks the early fruit, and the late fruit, each in its season. If he were to leave the early fruit on the tree as long as the late, it would rot or wither. All fruit is gathered when it is ripe.”

And the friend answered never a word. Did he believe the story, I wonder?

Thus in all things there is a difference between truth, fallacy, and falsity, as between water that is pure, and water that looks like blood, and water that has been turned to blood.

Vineland, N. J.

ADOLPH ROEDER.

SAMUEL H. WORCESTER.

SAMUEL HOWARD WORCESTER, fourth child and second son of Samuel Worcester and Sarah Sargent was born in Gloucester, Mass., Feb. 16, 1824, and died in Bridgewater, Mass., Dec. 4, 1891.

At the age of sixteen he began teaching in Bridgewater, where his father was minister of the New-Jerusalem Church. He himself was ordained minister of that church, Aug. 28, 1851, and settled in Baltimore, Md.

He received his degree of M. D. from the New-York Homœopathic College, and began practice in Gardiner, Me., where he also continued his preaching. From there he removed to Gloucester, Mass., where he practised for about seven years and then went to Salem as successor to Dr. De Gersdorff.

After ten years, on account of failing health, he returned to his early home, Bridgewater, where he was able to perform many uses to the community.

It was a pleasure to him a few years ago to be restored to his class and receive his degrees from Brown University, where he had been unable to stay to complete his course.

Even during his painful illness of many months, he kept busy on his life's work of translating and editing Swedenborg's writings.

By his first wife, Jane A. Washburn, of Bridgewater, he leaves one daughter and three sons. He leaves a widow, Elizabeth A. Scott, of Baltimore, Md., and by her four daughters and one son. He leaves also twenty-two grandchildren.

ADDRESS OF REV. JOHN WORCESTER, AT BRIDGEWATER, MASS.,
DEC. 5, 1891.

A great rest has come to a very weary friend. His uncommon physical strength has all been worn away by long-continued suffering. The unusually strong man has become an unusually gentle little child; and now the suffering ceases.

Who shall say that this was not the beneficent purpose for which it was permitted? He thought as much himself. The suffering was sometimes intense, driving him almost to desperation. But never for one moment did he doubt that the Heavenly Father's love controlled it all, and permitted not one pang but for an eternal use to him.

And now the change has come. So long had the suffering continued that it is difficult at once to realize the meaning of this great rest. Is it relief from pain and weariness? That is much, very much; but it is far from being all. When one has been long enduring discipline, the need of which he doubts not, but which is yet all that he can bear, it is not enough that the pain ceases, if there comes not the comforting love and fuller life for which the discipline is the preparation. And when but two days ago our friend spoke gratefully but diffidently of the new love from within that was beginning to comfort and rejoice his heart, it meant that the work was nearly done, and the reward was at hand.

Death is not merely the death of the body, it is also the beginning of a new life to the spirit. On this side friends gather around to lay tenderly away the worn out body; on the other side they come to welcome the spirit to eternal life. And first come gentle angels like the two who sat, one at the head and one at the feet, where the body of the Lord had lain. Their duty is the preparation for the resurrection. They keep far away all disturbing influences of thought and feeling. They breathe their own love into the passive spirit, awake in him his thoughts and hopes of heaven, call out all that is innocent and trustful and childlike, and prepare him for a gentle awakening in angels' care.

The Lord Himself is the Resurrection. It is His own love for receiving His children into heaven that withdraws them from the body; and it is His love in angel friends that receives and welcomes them into their new life. Old friends as well as new soon come with cordial welcome, happy to meet their friend, and to introduce him to all that they enjoy. The scenes to which they will lead our friend are such as he has long known about; but what a sweet recognition will be his,

as he now first sees their reality! His personal affections are strong, and he will inquire with strong interest as to the welfare of all whom he has known. But his strongest interest will be in the state of the church in that inner world. For, more than all else here he has loved the truths of the church, and has cared for their intelligent and faithful reception by men. He knows that its progress here has been slow, but how fares it in the world of which the Lord Himself is the Light?

He has given almost his whole strength to the patient, faithful study and promulgation of that which to him was a revelation from the Lord Himself. He has loved it more than life. In that world in which this teaching from the Lord is the preparation for heaven, and to all who are good its truth can be shown in the facts all around them, we cannot but believe that he will have the satisfaction of seeing its helpfulness to multitudes who seek instruction unto the kingdom of heaven, and will be permitted to contribute abundantly to that blessed helpfulness.

We say farewell, and yet it is not farewell. The labor in this world is done, the bodily presence is gone; but the love of heaven and the truth of heaven remain, and progress in them by human minds in both worlds is one. Our friend has joined the company in the inner world, whence comes the inspiration of love and light to our minds. If while present there has been from him an influence of loyalty to the study of the truth, of faithfulness to its teachings in life, of trust in the Heavenly Father, there will be a new fulness of light, a new tenderness of trust, in his continued influence to all who have loved him. The church on earth makes one with the church in heaven and shares with it in all the blessings of the presence of the Lord, so far as it is faithful to His teachings, and does the will of the Lord on earth as it is done in Heaven.

REMARKS OF REV. T. F. WRIGHT.

In speaking of the life of one who is gone hence we should be guided by the law of use. If the life has been such that

it seemed to perform its use we can think happily of it, though tenderly also on account of the event which separates the friend from our bodily sight. If, on the other hand, the life has cast itself away in doing harm to the fellowman, we must grieve with great sorrow. Of him who has now been released from earthly suffering it may truly be said that his was a useful life, and its last period was one of peculiar interest in this community.

Our friend's life had been spent in several places and in more than one vocation. He was in early life a teacher of youth, then he became a minister, and then circumstances induced him to prepare himself for the practice of medicine, and to be a physician for many years.

When he removed to this place he renewed these uses in some degree. He preached sometimes in this pulpit and elsewhere. His advice was sought by the sick. His skill in teaching was made use of by his service upon the School Board. Yet all these yielded the first place in his closing years to one which had long interested him and which manifested itself when, at the decease of Dr. Immanuel Tafel of Germany, he procured from his library many books, and began to prepare for the press the works of Swedenborg in their original Latin, so as to complete the Tafel edition. But this work so grew under his hand that he greatly improved upon that of his predecessor, and did some of his work over with more thoroughness. Eighteen volumes of the best quality issued from his hand.

Thus, with the garment woven of all his experiences upon him, he wrought till he was called to lay down his pen and endure the final trial of a long sickness.

In giving his books to the Theological School he has but carried out the desire of his life to serve the church and its ministry. As the ministers use the volumes which he produced, they will hold his name in sweet remembrance, and, though the books will not be widely used, they will be of inestimable value to the ministers and thereby to the rest of our people.

REMARKS OF REV. G. S. WHEELER, AND CLOSING PRAYER.

"The steps of a good man are ordered by the Lord." This comes to be seen clearly in the character of such a man when one can come into touch with the spirit of his inner life. This friend who has passed into the life of the other world, has dwelt long in the community. He has been identified with many of its interests, and performed many services of public use, so that you have all felt in these months of his declining health an interest in him—not merely of long acquaintance—but the deeper interest that attaches to one who has in a measure merged himself in the community's life in the kindly spirit that helps. This has made all feel a kindly solicitude and regard for him as they have noted his fortitude and patience in suffering, and his entire calmness and peace as he has come slowly to the period of the transition. These services to the community you have known and valued, but I have known him only for the months during which I have lived in your midst, and cannot therefore speak of his work of former years as I would love to do. But I know that those who grew near to him in the ties of real friendship honored him and loved him, and liked to go to him for counsel and instruction, for, in a very quiet, gentle way, he could minister to them so that it seemed to feed and satisfy their souls.

In my own visits to him there usually came to me the sense of a benediction in the conversations. No one knows but those who have grown to love spiritual things, how sweet and delightful a thing it is to find one who can enter and loves to enter deeply into them. Mr. Worcester could enter deeply into these things and with great clearness, and he loved to do it, and I have never talked with him of these questions of the Lord and eternal life but that what he said has been a source of inward light and growth. As a member of this church and as a minister, he has stood at this desk many times, and spoken to you words of wisdom, and it was by coming into touch with these deeper things of his life that the inner light and wisdom which was there could be seen,

showing plainly that the steps of his spiritual life had been ordered by the Lord.

There are two lessons to be drawn from the experiences of his illness, which are so plain that they should come with force to the whole community. One was the spirit of resignation to his sufferings and perfect trust that they were only permitted for some wise end. There was no complaint, no bitterness, and what was it, think you, friends, that gave the inward peace of this trust and resignation? "Great peace have they which love thy law." And he loved the Lord's law — hence this quietness and fortitude in pain which has touched every one of us.

The other lesson is the perfect calmness with which he looked to the transition. All our Christian faith teaches of the reality of the life beyond, and if men value these things the Heavenly presence in them should give a surety which cannot be disturbed. Yet, when the thought comes of possible departure from this world, how prone we are to shrink from the change and hold it in fear and dread. But with our friend there had come the certainty of knowledge which may come to all, and there was not a shrinking in any sense, but a calm anticipation and a wise onlook into the life there, so that the step itself was contemplated as only a natural one incident to the spiritual change. And this came to him for the same reason that he knew God's laws and loved them. And all the pointings of this hour for the friends in this community, are away from doubt or fear or dread, toward the bright certainty of eternal, ever-blessed life which comes to those who put their trust in Him.

O Lord our Saviour, our Redeemer, and Friend, we would bow in humble acknowledgment of Thy love and wisdom in all Thy ways. We would praise Thee and bless Thy Holy name for all the blessings of this life now finished upon earth. We thank Thee for the patience which has not faltered. We thank Thee for the trust in Thy providence and confidence in Thy wise, loving care. And we thank Thee for the good works in the church, the community, and the home,

which have proved so fruitful in blessings. And now as we bow in this time of his resurrection and awakening into the life of the spiritual world, bring Thou to our hearts the holy, the helpful lessons that this occasion teaches. May each and all gather up the influences of the past, and of this sacred hour. May that trust, that patience, and calmness of reliance upon Thee be given to all; may that depth and certainty of knowledge spread abroad, and above all may that inner love of spiritual things be brought to all those now in Thy presence.

TO ONE PASSING ON.

TRUSTFULLY, prayerfully,
Owning thy need,
Asking for guidance
In every deed,
Being immortal!
Not animate clod, —
Privileged, henceforth,
To walk with thy God!

Joy may be welling
Deep in thy soul,
Earth-vales thou leavest,
Heaven thy goal,
Like sweet plants upspringing
From lowliest sod,
So bloom in thy beauty,
Walking with God.

Mark how the lily
Perfumes the air,
Without an earth stain,
Spotless and fair,
Thus, Soul, immortal,
While weary feet plod,
Bloom in soul beauty,
Walking with God.

N. F. C.

THE FATHER.

THESE things have I spoken unto you in proverbs ; but the time cometh when I shall no more speak unto you in proverbs, but I shall show you plainly of the Father. (JOHN xvi. 25.)

THE great truth which the Lord while on earth was trying to bring out to men, and the truth which of all others it seemed most difficult for His hearers to comprehend, was the truth respecting Himself, as to who and what He was. We see Him illustrating with beautiful simplicity the great fact of His Divine Providence in the sparrow's fall and the lily of the field. We notice how clearly He brings out the deeper meaning of some of His commandments, and how all His hearers seem to readily grasp many of the facts respecting the future world and life. But when it comes to this, the truth of truths, respecting Himself and His own Being, how He is man and yet God ; how He can be weary and yet possess miraculous power ; how He can at one time pray to the Father as a far-off Being, and at another declare most emphatically that He and the Father are One — this is the truth which of all others seems to perplex and confound His hearers. Philip is anxious to learn, wants to know who this Father that He has been speaking of is, and what relation He bears to the Being before Him ; so He exclaims from his heart, "Show us the Father, and it sufficeth us." And the answer which came back : "Have I been so long time with you and yet hast thou not known Me, Philip?" does not seem to fully satisfy. There is yet a question as to *how* He and the Father are One ; how Divinity can be present in one finite, human form, and that weak and tempted. This One with whom he is speaking as friend to friend does not seem to be God Himself, for no one can see His face and live. The great truth respecting Divinity is as yet ungrasped. And he feels like exclaiming with those other perplexed, almost exasperated ones : "If thou be the Christ, tell us plainly."

And yet that was precisely the truth which He was with

infinite wisdom trying to make known unto them, and so He asks some of them most directly, "Whom do men say that I, the Son of Man, am?" The answers show confusion. But Peter, with opened and inspired mind, has the only answer. "Thou art the Christ, the Son of the living God." Then the Lord replies, "Upon this rock," that is, upon the acknowledgment of Him in His true, Divine character, "will I build my church, and the gates of hell shall not prevail against it."

Up to the very last we hear Him teaching this same truth of truths, for it is said that "beginning at Moses and all the Prophets, He expounded unto them in the Scriptures the things concerning Himself." It must have been a privilege indeed to have had the Holy Word opened and expounded to them by Him who was the Word itself. No wonder that their hearts burned within them as they were permitted to know more of that Divine and infinite love of saving men. No wonder that their souls were moved when He their Master was touching the deepest springs of their being, till the truth in them was as a well of water springing up into everlasting life. And no wonder, either, that this truth of His own Divine nature, and His infinite love of saving men should be that which, above all others, should inspire a new life in them. "For this is life eternal, to know Thee, the only true God, and Jesus Christ whom Thou hast sent."

Nor does the question, so all-important and vital, rest even here. He promises that what has failed to become known as yet while He is with them, shall be made more plain after He has gone. When He, the Comforter, the Spirit of Truth is come, He will lead into all truth. "In that day," He says, "ye shall know that I am in My Father, and ye in me, and I in you." And, "I will no longer speak unto you in proverbs, but I will show you plainly of the Father."

In that coming again as the Spirit of Truth, He does not say so directly, at least, that He will make more real the other life and world, or even that the Sacred Scriptures themselves shall be opened, though the two are doubtless included, when He says, He will lead into all truth, but He does say most emphatically, "I will show you *plainly of the Father.*" That

would seem to be the great truth, the grand corner-stone in the temple of truth. To know Him aright in His Divine Humanity, as God of heaven and earth, and in His absolute love for men, this is indeed "life eternal," and this surely has it been left for His second coming to plainly reveal.

It is the question which is troubling the world the most to-day, and is that which is dividing them into different denominations and sects — this one all-important question, Who was the Lord Jesus Christ?

There are those who looking at the human side of His life among men, seeing Him suffer, seeing Him tempted, and appearing not unlike some of the disciples with whom He so freely conversed, have thought of Him only as a man, though it may be the type of the higher and better manhood. Then others there are who take an opposite stand and declare Him wholly Divine, with nothing in Him approaching the weaknesses and frailties of other beings, nor yet anything even human. He thus seems lifted quite above all human conception, and becomes a far-off and unknowable God, simply looking down from His high throne with pity upon fallen man. But it is not till the two are united, and God becomes perfect and absolute Man, and the human nature perfected and glorified becomes one with God, that the true idea is reached, and the truth becomes essentially complete. God Himself bowed the heavens — took upon Himself man's fallen nature, and by a series of temptations cast out every imperfection and weakness therefrom, all the while perfecting and glorifying it — till He stands today in a humanity absolutely perfect, in which, and through which, He sympathizes with every possible degree and grade of human life and feeling. No man is so low in selfishness that He who took upon Himself the last degree of imperfect humanity and made it perfect, does not know his feelings, and is not at his side for help and strength. In a nature which even knew the extreme of degradation, and from which He cast out nothing that was in any real sense human, only the weakness and the imperfections of the human, making it all the more perfectly human, He stands before us and with us today, in a perfect, glorified,

Divine Humanity, knowing all things of our lives ; or a High Priest, as the apostle says, Who can be touched with the feeling of our infirmities, and was tempted in all points like as we are, yet without sin. And that "without sin" is what makes Him Divine, and gives Him infinite strength.

Divinity and Humanity, Humanity and Divinity, perfectly united, and forever made one — this then is the great truth which His second coming so distinctly reveals, and this the great rock upon which the real church must be built. Not that there are two persons, one Divine, one human, but one Being, distinctly and forever Divinely Human. Or, God in humanity, the Father in the Son, so that the Divine life can be brought to our own hearts' doors, feeling for us in our sorrows, rejoicing with us and making more full our joys, and inspiring and strengthening us in every helpful service. This was the truth which He was all the while trying to make known unto men. He would not have men believe in Him simply as a man, working miracles by means of some higher power which inspired the Prophets, being called Elias, Jeremiah, or some other Prophet. Nor on the other hand would He be regarded as a far-off and unknowable God having no near interests with men. But rather as a Being embodying both these essentials, as One who was both Human, and at the same time Divine, or was God-man. He asks them to believe in Him as the Son of Man, which He declares Himself to be, and also as the Son of God, which He also most assuredly was. He would not separate them. "Ye believe in God," He so distinctly says, "believe also in Me." That is, "Ye believe that there is a God, a Supreme Ruler, a Being of infinite love and wisdom, ruling in the heavens, believe also in Me." Believe that that God, infinite and eternal, has taken upon Himself humanity that He may be near you, dwell among you, and be in you. "I and the Father are One."

I presume I speak the experience of others as well as of myself when I say that there is no subject which is so difficult to bring to the comprehension of men today as this teaching of the Lord in His Divine Humanity. It is the great stum-

bling-block over which people fall, and which divides the religious world into many beliefs and sects. And yet we feel confident that it is the great truth, the one rock, upon which the church must rest, and all other doctrines hinge. We can form no idea of the atonement till this teaching of the Lord Himself is grasped. Our ideas of heaven and the future home of the evil all depend upon how we read the Divine character and being. The Sacred Scriptures, too, assume another aspect when we think of them as coming from One whose whole desire is to save men, and whose life on earth was the only means of Divinity's helping human souls into a more orderly and useful way of living here, and into eternal happiness hereafter.

But to show them plainly of the Father, means more than to simply declare that Father and Son are one, or that Divinity and Humanity are perfectly united in One Divine Being. More, too, than to show them *how* they are one, and why they became perfectly united. It must mean also that the character of the Father shall be revealed. How much that means! To understand how the Divine love of saving all men which existed from the very beginning opened a way, as it were, from above and through the very heavens, down to earth, that it might make itself known and felt by men! Not limited by any finite lines, or bound by the little body which lay in the manger, that infinite love yet came down manifesting itself as the soul of the infant Saviour. We can conceive how that infinite love existed in the Divine mind from eternity, and how it was then longing to form human hearts capable of receiving of it, and living to eternity from it. Like any love, it is not content till it can bestow itself upon something capable of receiving and reciprocating itself. We can conceive, also, how alongside of that infinite love, and existing likewise from eternity, there must have been an infinite knowledge in the Divine Mind of how best to use and manifest it. But as yet this infinite love and the perfect knowledge of it exist far above all human comprehension. It cannot even be taught to men, except as they in their feeble way can but just touch upon it indirectly by way of representatives. From that Divine love

and its infinite understanding of itself human beings are formed, as nigh unto the Divine as they can be and yet be create — human souls, finite and yet capable of taking the Divine image and likeness; finite, and yet real human forms capable of receiving of the Divine, and becoming actual branches of the eternal vine. We see how happy this finite form is to become when it realizes that it can know of the infinite love, and can rejoice in its life. Then that infinite love existing in the heights comes as the soul of an infant Saviour, that it may draw the nearer to men, and become actually man's. By taking upon itself all the degrees of the human mind, and unfolding itself in them, it becomes Divinely Man, Divinely Human, knowing all men, and capable of making a **near approach to everything human in man.**

It is this Divine Soul in the Saviour which makes the little boy of twelve astonish the doctors in the great temple, which makes Him speak "as never man spake," which makes the evil spirits depart from their subjects, which makes wind and sea obey Him, which makes Him wise having never learned. We can seem to see the Divine Wisdom all the while dwelling in the boyish learning, and all the while, too, swelling in all this human knowledge as if to burst beyond its narrow confines and make itself felt and known abroad. And yet it was first living in the midst of this human knowledge, and still never limited or confined to it, that the infinite wisdom became also a human thing — Divinely human, that it might be known and understood of man. And we seem to see, too, how the infinite love of saving men, manifesting itself in that little human mind, was fast making itself known, and, so to speak, humanizing itself for all men. It was this infinite love of blessing others which was in and gave tone to His boyish love of parents and friends. It was this love which men felt when He taught in the synagogue, and which there fastened **every eye upon Him.**

It was this same love of saving, so mighty and absolute, that not the cruelest tormentors, not the lash, not the cross itself with all its sufferings could for a moment change, which stood as the sun through it all, still shedding upon these very

tormentors its warmest affection, and whispering, "Father, forgive them for they know not what they do."

This same infinite love of them, too, it was which some of them felt with such power after His crucifixion, and which love made their hearts verily burn within them. That infinite love was from the beginning in the little Saviour form, coming out as it could, and manifesting itself as there was opportunity or occasion. It sometimes in His life seems to be almost or quite hidden from view behind the mother's nature. "My God, my God, why hast thou forsaken me." And then again it is seen to take full possession of every human wish till the love of parent or friend, becomes infilled with the infinite desire to do real good and save. Nor are we to believe that this infinite life all the while dwelling in the finite and human, seeking every occasion to manifest and act itself out there, was at first noticeable, or distinguishable in the unfolding of the natural faculties. We feel that the development of those faculties was in Him not unlike that in other men, only more ready and rapid. There was the childish desire to know, to love, to acquire new knowledges, and acquaint itself with new methods. And then there came by degrees and only slowly, the desire to know new truths and to understand better methods, for the one purpose of benefiting and saving—to understand men not for mere friendship's sake, but to thereby be able to do their souls real good, and to establish the Divine life in their hearts that their own human life and joy might be made more full. Just what that Divine love of saving was, was not fully known to the Saviour Himself in His earliest years, nor did He in the beginning even know that such a love was in Him at all. And yet soon—perhaps as soon as a child can know a mother's love—we think of Him as becoming aware of this Divine love that was in Him, and which He knew was infinitely superior to anything human, and which made Him as none other man. We think of Him as being faithful to parent and earthly tasks, conscious that that faithfulness was all the time embodying and ultimating the infinite love of saving souls. And as He developed, and the grace of God in larger measure abode

upon Him, did He become more conscious that He was really living from the Divine, and had it in His power to make that Divine better known and more deeply felt by men. Then it was that He could realize how that Divine love was in Him alone, becoming in and through His life, a human love also — a Divinely human love — and this for the salvation of the world. As soon as He becomes conscious that no one else but Himself has this infinite love of the Father we see how deeply concerned He is to make it known unto others, that they, too, may feel it, and live from it. Every thing in that youthful mind is now made secondary, and becomes tributary to this one infinite, saving love; and we hear that boy of twelve, feeling its importance, saying like no other one, "Wist ye not that I must be about My Father's business?" Only twelve years of age! and yet is He brought to the mighty realization that the Father's love for mankind is in Him, and that the work of His life is to do not His own, but the Father's will; not His own, but the Father's business.

So that that human mind, from the mother, by perfectly fulfilling the Divine will became the absolute embodiment of it. It was wholly infilled in time, so that the human love of others became also the Divine love of saving them. And it was impossible for men to distinguish between the natural love of men, that was in Him, and the infinite saving love which was within that, and fast taking possession of it. Every human faculty, capable of drawing near and understanding men, seemed now to Him as did Moses' bush, with a glory truly Divine. And of every such faculty and power, we hear Him saying, "I have both glorified it, and will glorify it again." He was now in every human life bringing to men the glory which He had with the Father before the world was." He was indeed, "manifesting the Father forth to view."

And what more precious work can we engage in, we who are believers in a new dispensation of truth coming down from God out of heaven, and we as teachers and preachers of the Gospel, than this of just showing to men everywhere this infinite, Divine love of saving souls, which was embodied in an

actual human life among men. That such a work must know its hardships, its interior wrestlings and strugglings, we are indeed aware. And that its discouragements are at times well nigh overpowering, we are also fully convinced. But He who went before us and showed the Father's love to perfection also experienced them. For His whole life was one long series of struggles to do not His own, but the Father's will. A life of self-denial is never to be dreaded, so long as it is undertaken from a real love of other men's welfare. No work becomes drudgery in which there is the Divine love of serving. A life of earnest usefulness in just trying to save human souls is its own sweet and sure reward. And a life of hearty devotion to the Divine service, in which there is a patient effort to overcome self, learn to do the Lord's will, and show that will and love to other hungering souls is of all things the most desirable and happy. What better, truer, nobler work can be ours, than this of trying to show men by precept and by example, most "plainly of the Father," till they can understand what the Divine love made human is trying to do for them, and how it is yearning to save them ; or, till "the earth is full of the knowledge of the Lord, as the waters cover the sea."

Brockton, Mass.

HENRY E. GODDARD.

THE NEW SONG.

THE bells of heaven are ringing a wonderful new song,
And every year is bringing the glad new age along,
The thousand years of plenty, the thousand years of peace,
When all our woes shall vanish, and all our wars shall cease.

It cometh not in outward show, nor to the outward ear,
But in our inmost being, we see the vision clear,
For He, whom most we honor, our Saviour from all sin,
Gave us the blessed tidings, "The kingdom is within."

And so in deepest silence — a stillness most profound —
We see His blessed coming, and hear the angel's sound.
Far out upon the mountains His royal chariot rolls,
Its echoes fly around the world, from equator to the poles.

Ten thousand, thousand angels attend Him night and day,
 Removing all obstructions, and clearing all the way.
 I see them in all nations, sifting the golden grain,
 Lifting the poor and lowly, breaking the galling chain.

And so the bells are ringing a glorious new song,
 And the echoes on the mountains the sweet glad strains prolong,
 For the thousand years of plenty, the thousand years of peace,
 Are even now beginning, and shall never, never cease.

Arlington, Mass.

ELIZA M. JACKSON.

THE BOOK DANIEL. ITS PROPHETIC CHARACTER AND SPIRITUAL MEANING. — IV.

CHAPTER II. — NEBUCHADNEZZAR'S DREAM OF THE GREAT IMAGE.

NEARLY the whole of the second chapter of Daniel is filled with an account of Nebuchadnezzar's dream of the great image and the interpretation of it by Daniel.

Dreams are commonly thought of, at this day, as something unreal, having no meaning. Such was not the case with the dreams of Nebuchadnezzar. In those days, and for a long period afterwards, revelations or communications from heaven were made by means of dreams. This may be seen from the Old Testament and from the New. It is a little remarkable that Nebuchadnezzar was not able to recall his dream of the great image, although he must have had an impression that it was of consequence to him. He had more than one dream, and the impressions they produced upon his mind induced anxiety and fear. They troubled him.

In the spiritual sense of the Word this dream denotes the revelation of Divine Truth. The particulars of the dream relate to the state of the church. This is especially seen in the interpretation given by Daniel. The state of the church, especially with respect to its consummation and the second coming of the Lord, could not have been known without a revelation from the Lord.

The nature of Divine revelation, even as to its form and mani-

festation, and especially as to its spiritual meaning, is such that it cannot be understood except by those who are enlightened by the Lord in a state of obedience, and who are in the desire of being led by the Lord. Those who are under the influence of the love of dominion cannot know the nature of Divine revelation; they regard the Word of the Lord in the same light as they do any human production, and they endeavor to interpret it to suit their own evil desires.

Nebuchadnezzar preëminently represents those who are in this evil love of dominion. His kingdom was Babylon which always denotes the rule or government of this evil love in the human mind; that is, it denotes the church and the human mind entirely subject to the love of ruling over others from the love of self. There is, however, a good love of dominion and, in one sense, even Nebuchadnezzar represents this love, as we shall presently show.

When Nebuchadnezzar found that he could not remember his dream—it was gone from him—he called to him the magicians, the astrologers, the sorcerers, and the Chaldeans. It is not fully understood, at this day, what these several classes of men were, but enough is known to give us a general idea about them. We find them and their arts spoken of in the writings of the New Church. The magicians of Chaldea like those of Egypt were enabled by means of a knowledge of correspondences to induce a belief in the reality of certain things which were in fact unreal. They captivated the senses, charming and deceiving. In this way we are told they perverted correspondences and obtained power over the minds of others by objective means.

The astrologers were probably a distinct class from the magicians. They devoted themselves to the study of the heavenly bodies and attributed to them or some of them certain attributes and powers and even worshipped them. They read in the stars the signs of future events and conditions of life. The sorcerers were another distinct class who acted directly upon the mind, producing a kind of mental stupor so as to keep one under their influence. In A. R. 462, there are three kinds of sorcery spoken of as follows :

Sorceries were in use among the ancients and were performed in three ways : first by keeping the hearing and thus the mind of another continually intent upon his words and sayings, without retaining aught from them ; and, at the same time, by an aspiration and inspiration of thought conjoined with affection, by means of the breath, into the sound of the voice, whereby the hearer is incapable of thinking anything from himself ; in this manner did the lovers of falsehood pour in their falsities with violence. Secondly, they infused a persuasion which was done by detaining the mind from everything of a contrary nature, and directing the attention exclusively to the idea involved in that which was uttered by themselves, hence the spiritual sphere of his mind dispelled the spiritual sphere of the mind of another, and stifled it ; this was the kind of spiritual fascination which the magi of old made use of and which was spoken of as the tying up and binding the understanding. The latter kind of sorcery pertained only to the spirit or thought but the former to the lips or speech also. Thirdly, the *hearer* kept his mind so fixed in his own opinion, that he almost shut his ears against hearing anything from the speaker, which was done by holding the breath and sometimes by a tacit muttering and thus by a continual negation of his adversary's sentiment. This kind of sorcery was practised by those who heard others, but the two former by those who spake to others. These three kinds of sorcery prevailed among the ancients, and prevail still among infernal spirits ; but with men in the world there remains only the third kind, and this with those, who, from the pride of their own intelligence, have confirmed in themselves the falsities of religion.

As to the word "Chaldeans" the term was probably applied at one time in a general way to all the inhabitants of Chaldea, but here it seems to denote a learned class who were known as such and who formed colleges for the cultivation of learning. Swedenborg not only says that the Chaldeans possessed a knowledge of correspondences but that they were acquainted with the internal sense of the Word. (A. C. 9011.) Whether they retained this knowledge at the time of Nebuchadnezzar is doubtful. But it is sufficient for us to know that neither they with all their learning, nor the magicians, astrologers, and sorcerers were able to read in the memory of the king the dream he had.

All these four classes of men represent those who pervert and profane the truth for their own selfish ends. Had they been permitted they would have interpreted the dream in such a way as to flatter and deceive the king, and thus confirm their own power. There are those even at the present day, who, although they deny the Divine in their hearts, are yet willing to use the Word for their own evil ends, and thus to falsify and profane it. Indeed, we must understand that every one who is in self-love and from this principle desires to gain power, either natural or spiritual, necessarily falsifies the truths of the Word when they are known to him. But many are kept in ignorance of the Word to prevent them from doing this. That all those upon whom the King of Babylon depended failed him shows us that no one can from himself enter into a knowledge of Divine revelation or interpret the heavenly meaning of what the Lord has revealed. Daniel was able to do this because he was in illustration from the Lord. "The secret was revealed to Daniel in a night vision." He said to the king: "But as for me this secret is not revealed to me for any wisdom that I have more than any living, but for their sakes who shall make known the interpretation to the king, and that thou mightest know the thoughts of thy heart." (chap. ii. ver. 30.)

The image was described by Daniel: "This image's head was of fine gold, his breast and his arms of silver, his belly and his thighs of brass, his legs of iron, his feet part of iron and part of clay."

In the "Coronis," 2, we are told "that four churches have existed on this earth since the creation of the world, the Adamic, the Noahitic, the Israelitish and the Christian which manifestly appears in Daniel, first by the statue seen by Nebuchadnezzar in a dream, and afterwards from the four beasts rising up out of the sea."

The common method of interpretation which finds in the four parts of the statue a reference to four earthly or political kingdoms, generally believed to be the Babylonian, the Medo-Persian, the Greek, and the Roman, is wholly erroneous, as may be seen from this little work called the "Coronis."

This traditional interpretation is naturally drawn from the interpretation of the dream given by Daniel, understood only according to the letter.

In A. R. 913, which is referred to in the "Coronis," and more fully in A. C. 10,030, we find a particular explanation of the meaning of the parts of the great image. It is to be understood that this great image represents the successive states of the church. We are not to confine the interpretation to the four churches above named, as represented by the gold, the silver, the brass, and the iron. Each one of these four churches or dispensations has had its different changes corresponding to the different parts of the image. In "Coronis," 5, we read: "There have been four successive states or periods of every one of the above-named churches." Much confusion about the meaning of the Book Daniel has arisen from ignorance of the true method of spiritual interpretation and from attempting to apply the prophecy almost wholly to the Roman Catholic Church. That Babel or Babylon refers to this church or its religion, especially in the seventeenth chapter of the Apocalypse is plainly taught in the writings of the New Church. But this great image represents all the states of the church down to the period of the Last Judgment and the Second Coming of the Lord. This last period is denoted by these words: "And whereas thou sawest iron mixed with miry clay, they shall mingle themselves with the seed of men; but they shall not cleave one to another, even as iron is not mixed with clay."

This is the explanation of these words given in A. R. 913:

By iron is signified the truths of faith, as was said; but when there is no truth of faith, but faith without truth, then the iron is mixed with miry clay, which do not cohere. By the seed of man, with which they should mingle themselves, the truth of the Word is signified. This is the state of the church at this day.

Swedenborg wrote these words, probably, in the year 1765.

Although, then, the Christian Church is represented particularly by the legs of iron, and its state of consummation when there is no faith remaining, by the feet part of iron and

part of clay, yet we are not to forget that the Christian Church has had its state of love or charity grounded in innocence, represented by the head of gold, its state of faith represented by the breast and arms of silver and its state of natural good represented by the belly and thighs of brass.

As to the preceding dispensations they must also have reached a state similar to the last state of the Christian Church, although it is with some difficulty that we apply the correspondence of the feet of iron mixed with miry clay to the lowest states of the Most Ancient Church and the Ancient Church respectively. Christians have been taught to think of the last state of the Jewish Church as the lowest of all and the Lord's first advent as the period when a new humanity began to be formed. With many this idea still remains. They do not know that the first Christian Church has been spiritually consummated. The stone cut out of the mountain without hands, that smote the image and brake it in pieces, they believe to be Jesus Christ; but Swedenborg teaches that this stone or rock denotes the doctrine of the New Church revealed by the Lord at His Second Coming by which a final judgment was executed upon the states of all in the world of spirits at that time (1757), and also upon the first Christian Church as it then existed in the world. The coming of the Lord in the spirit and power of His Word, "in all His glory," is foretold in the seventh chapter of Daniel where the "Ancient of Days" is spoken of as appearing after the beasts have risen from the sea.

We can have very little knowledge of the successive states of the Most Ancient Church and of the Ancient Church as they were manifested outwardly in the world. We know, however, that they, like the two succeeding dispensations came to an end from the loss of charity, or love, as the ruling principle of heavenly life. They successively declined from the celestial love of good which is the love of good for its own sake, or the purest form of it, to the spiritual love of good, to which man is led by the truths of faith, and then to the natural love of good to which man is led by obedience; and finally to the love of what was not good but which they

called good because it ministered to selfish delight and pleasure. The fall was not occasioned by one act of disobedience but by successive departures from the centre of life. In the last state they corrupted all good and profaned every truth that remained—the iron was mixed with miry clay. This was the lowest state of each of these two dispensations—the Most Ancient and the Ancient—although the human race had not sunk so low as it did at the end of the Jewish and the Christian Dispensations.

In the Old Testament we have a literal history of the Jewish Church, not however full and connected. We may trace somewhat, in the Bible stories, the successive changes and final consummation of that church. The same general causes operated to produce its decline and consummation as in the former churches. It was not, however, a real church but only the representative of a true church, having no spiritual faith or heavenly charity within it. And yet so long as its members preserved the outward forms of Divine worship which were prescribed to them under the Mosaic law, the church itself was preserved from destruction, but as soon as its members fell into disobedience and the open indulgence of evil, the church began to decline and finally came to an end. The judgment upon it took place when the Lord came into the world. The great image seen by Nebuchadnezzar in his dream was as fully representative of this church as of the two former ones.

Now when we come to the Christian Church, it would seem as if the facts of its history would supply us with the means of ascertaining whether its successive states were not also represented by the great image. But this can only be seen by those who view these facts in the light of the revelations made to the New Church. No one in the Christian world could know or understand the causes of the decline of the Christian Church, fully, or believe that it came to an end spiritually, and was judged, unless the Lord had revealed such knowledge from heaven. There were no “wise men,” none in the East or in the West, in any part of the Christian world, in the Greek, Roman Catholic, or Reformed Churches,

who could read or understand the meaning of the great image, *maximus homo*, or the church viewed collectively as one man in the sight of the Lord. This is evident from the conflicting and erroneous interpretations which have been put upon this book called Daniel and the Apocalypse.

Referring again to the little work called the "Coronis," we find that the four successive changes of state in each one of the above-named churches are said to be: "first the appearance of the Lord Jehovih and redemption, and the morning or rise of the church; second, its instruction, and its day or progression; third, its declension, and its evening or vastation; fourth, its end, and its night or consummation." Now in reference to the sources of knowledge respecting the changes in the Christian Church we read in the "Brief Continuation of the Coronis" the following:

The periodical changes which succeeded in the fourth or Christian Church are described in the Word both of the Old and New Testaments; in particular, its rise or morning is described in the Evangelists, in the Acts, and in the writings of the Apostles; its progression towards mid-day, in the ecclesiastical history of the first three centuries, its declension or evening, in the history of the following ages; and its vastation, and final consummation, or night, in the Apocalypse.

Here, then, we have the sources of information — the Word, the Apostolic writings, and the history of the Christian Church. The Apostolic writings and ecclesiastical history must be interpreted in the light of the revelations made to the New Church in order to be understood as the fulfilment of prophecy. To understand how the great image seen by Nebuchadnezzar in his dream typifies all the successive states of the Christian Church, we must study all these sources of information. The book called Daniel and the Apocalypse refer more particularly to the judgment upon this church, its consummation, and the coming of the Lord to establish a New Church. The Reformation is often taken as the beginning of a new era in the Christian Church, but it was only the beginning of the end. The age represented by gold did not extend

as far as the third century : perhaps not longer than the time when the beloved apostle, John, passed into the spiritual world, or about the end of the first century. The second or silver age lasted until near the close of the third century from whence it began to decline. The succeeding ages can only be defined as they are represented by the brass and the iron by a careful study of ecclesiastical history.

As to the interpretation of the dream or the explanation given by Daniel, it must be observed that the king becomes the representative of the image. Here there is just as much need of a spiritual interpretation as in the language describing the dream itself. It is somewhat like the explanation of the parable of the Sower, given by the Lord, and that parable itself. Both need to be spiritually unfolded.

Nebuchadnezzar primarily represents the kingdom of love, which is the government of heaven and should be of the church on earth. Daniel said to him, "Thou art that head of gold." As the King of Babylon he represented the dominion of the Divine Love. This is the head of the image. There is a good love of dominion. It is the love of ruling for the sake of serving, or for the sake of use. When this love is turned to the opposite and becomes the love of ruling from the love of self, then the church comes to an end. So Nebuchadnezzar's kingdom came to an end. The second kingdom is not referred to as of silver, but the third is spoken of as of brass, and the fourth, it is said, shall be as "strong as iron." The different kingdoms simply denote the prevalence or rule of certain principles in the human mind, thus the successive states of the church, just as in the image. The "kingdom which shall never be destroyed" is the final reign of the Lord in His Divine Humanity as King of Kings and Lord of Lords. The truth which is revealed by Him at His Second Coming, especially the doctrine that His humanity is Divine, is compared to a stone cut out of the mountain without hands, because this doctrine is not derived from the self-derived intelligence of man, but from the Lord alone.

We are not to understand that the Divine homage paid to Daniel by Nebuchadnezzar represents the pure worship of

the Lord. The worship of those who are represented by Nebuchadnezzar is not from a free and rational principle — the worship of the Father in spirit and in truth. It is a compulsory worship from fear and not from love. Those who are in the love of dominion are governed by no other motive. They are compelled to acknowledge the power of Divine Truth, but they desire to make use of the knowledge they possess for their own power and gain.

Brookline, Mass.

WILLARD H. HINKLEY.

OPEN LETTERS.

KINDS OF INSPIRATION.

Editor of the New-Jerusalem Magazine: —

A PERUSAL of the valuable and deeply interesting notes on the *Revised Version of the Old Testament* which were published in the issue of the NEW-JERUSALEM MAGAZINE for August, has left with me the impression that the author of these notes, the Rev. L. H. Tafel, confounds the inspiration of the Most Ancient Church with that of the prophets of the Judaic Church.* But these two modes of inspiration stand off as distinct and as widely apart from each other as the two churches which were respectively the recipient subjects of these two modes of revealing the Infinite Mind to the perception and understanding of the finite mind. For, to begin with the Most Ancient Church: inspiration with this church was the inflowing of life and light from Jehovah God out of heaven into the mind's inmost consciousness and instituting there a perception of divine truth which was more lucid, vivid, and profound than that which was given, or could be given, to any succeeding church, down to the time when the seven-fold light of the second advent dawned upon the mind of Emanuel Swedenborg.

The man of the Most Ancient Church did not possess, as we

* We understand Mr. Colburn to intend in this letter to point out the difference between the inspiration of such parts of our Word as are taken from the Ancient Word — possibly being derived from the Most Ancient Church — as the first chapters of Genesis, and the parts dictated to the Jewish prophets. — ED.

do, a written Word, nor did he need such a Word; for the Word was written upon his heart, and he saw and felt the truths of the Word thus written as the man of no succeeding church ever has, or ever will see and feel them, until the New Jerusalem, now descending from God out of heaven, shall have fulfilled its mission to the leading of God's church into the state described in the thirty first chapter of Jeremiah, at the thirty-first and succeeding verses. The man of this church had for the literal sense of the Word written upon his heart the world of nature, and when he saw any object in this world, a mountain, a tree, or a river, for example, his thoughts and affections did not rest upon the physical characteristics of the object which impressed itself upon the outer sense, but they reverted to the spiritual thing of which that object was the true, orderly symbol, or, as the New Church would teach, the correspondence, and forthwith his mind would be inspired with the perception of that spiritual thing, and upon this his thoughts and affections would find their congenial resting place. Thus there was not an object in the material creation, down to the humblest flower which lay in his path, which could not serve him as the medium or occasion of receiving inspiration, illustration, and interior perception from Jehovah God out of heaven; and thus did the primeval man serve, as in his original creation it was intended he should serve, as the connecting link between the ultimates and the firsts of creation.

How different from all this was the mode in which the Judaic Church received inspiration! All perception and understanding of divine truth had died out in this church, and it was incapable of performing the uses of an internal, spiritual church. To be the mere representative of such a church was the measure of its spiritual capacity. The man of this church was not a fit subject to receive inspiration from Jehovah God in the manner in which the man of the Most Ancient Church received it, because, it may be repeated, he had no affection to perceive and understand the divine truth. But the divine and infinite love created for itself a path by which it might reach a church thus inaccessible to the interior, blessed influences of heavenly truth and good. Prophets were from time to time raised up in this church: the spiritual senses of these prophets were opened; they heard a voice addressing them and they faithfully wrote down the words of the voice which spake to them; they were permitted to see the forms

which the divine truth takes upon itself in its descent to the plane of the first heaven, and they vividly described what they saw; and, lastly, they loyally announced to the house of Israel the revelations thus made to them. But the prophet had no interior apprehension of the prophecies with which he was intrusted: what he saw and heard penetrated his mind no farther than a Jewish apprehension of divine things: in other words, he had a blind, undiscerning sense of the exceeding holiness of these things, accompanied with the belief that they concerned his church and people exclusively: that they were, clothed in a Jewish garb, the instructions and teachings of infinite love, and given for the use of angels and men to all eternity, they had not the faintest idea or conception.

Mr. Tafel, in the course of his article, remarks: "and when we consider that every word of the original is holy and inspired, having been spoken by the angel of the Lord," etc. This observation is applicable to the Jewish prophets, to the Most Ancient Church but partially, if at all, indeed. I will endeavor, in brief compass, to explain what I mean by this statement.

The inhabitants of the spiritual world converse among themselves in a language which is common to all spirits, and every spirit comes into this language without previous study, training or education, as it were, instinctively. The languages of this world are not in use there, but lie dormant in the memories of those who once dwelt in the material body. When an inhabitant of that world addresses a dweller of earth, he addresses him as a spirit, and the person addressed seems to hear some one speaking to him in his native language, whatever that may be.

Those conversant with the *Acts of the Apostles* will here call to mind the day of Pentecost, and the experience of the foreigners who were on that day assembled in Jerusalem:

And they were all amazed and marvelled, saying, Behold, are not all these which speak Galileans? And how hear we, every man in our language, wherein we were born? (ACTS ii. 7-9.)

When, therefore, the Angel of the Lord addressed a Jewish prophet, the prophet heard the angel speaking to him in his vernacular, that is, the Hebrew language. But the Hebrew words which the prophet heard did not go forth from the lips and memory of the angel, but the angel, entering into the memory of the prophet, called forth thence the appropriate words, and conse-

crated them to the highest use which the words of a human language can serve, namely, the revelation of the will and purposes of the Divine Mind to finite apprehension. The presence of the angel with the prophet accomplished all this with as much certainty and as fully in accordance with the established order of things, as a magnetized bar of steel or iron attracts particles of iron from the sand with which they may be intermixed, and arranges them in beautiful curves around it. But this mode of revealing the Infinite Mind to the finite, was not, in a correct sense of the term, inspiration, but dictation rather; and here I hasten to say that the words thus dictated descended from the lips of Jehovah God out of heaven and that the meaning, or as a logician would say, contents of these words, an eternity could not exhaust. Turning now to the Most Ancient Church, we cannot fail to see that its inspiration was altogether different in its mode from what it was in the Judaic church.

The Most Ancient Church, in the golden years of its early life did not possess the art of linguistic expression. How long it existed without a knowledge of this art, we have not the means of ascertaining: it might have been for ages. And how many generations it consumed in developing and maturing this capital invention, it is equally out of our power to ascertain. A language does not, like Athene, the goddess of wisdom, leap into existence, already armed and equipped for the exigencies of its career: time, and most frequently a long time, is required for its maturity. Moreover, we are taught by Swedenborg, the language first developed and matured in the Most Ancient Church, was not the Hebrew, but a more ancient language, of which the Hebrew retains some traces. So long as the Most Ancient Church remained in its state of integrity it was the recipient and percipient subject of inspiration in the mode already described. Language is not an indispensable requisite for inspiration in this mode; but it is not difficult to see that language would be an efficient auxiliary to it, and be the means of recording its perceptions for the use of future generations: language and writing being sister arts, and almost inseparable companions.

It has not been my purpose on the present occasion, to present an exhaustive treatment of the New-Church doctrine of inspiration; the subject is too large to be brought within the limits of a communication like this; I have endeavored to go into it no far-

ther than is necessary in order to make my standing-point in relation to it clear and distinct. There seems to me to be some little confusion of thought on the part of our learned and very estimable brother in regard to this doctrine of the church; but I may be mistaken on this point, and do by no means insist upon it. My remarks will have performed their use, if they in any way conduce to a clear and correct understanding of the vitally important subject in question.

Jacksonville, Ill.

J. O. COLBURN.

DOCTRINAL STUDIES.

MAN'S ERECT POSTURE.

WHAT you say about the manner of walking of the inhabitants of Jupiter, though quite true, as it is described in the writings, does not appear to adequately explain the apparent disagreement between the statement in the Diary, 567, and that in T. C. R. 69; inasmuch as the latter appears to refer to the erect attitude of the body as well as of the face, and it is this attitude of the body which is said in the former passage to be "not natural but artificial" and acquired. Is not the solution of the difficulty to be found rather in the author's meaning here of the word "natural"? It appears from some of his statements in other places that the inhabitants of Jupiter had not yet passed out of the infantile state of the race. He says, for example, referring to the fact that they still converse chiefly by the face, and only in part audibly: "I have been informed by the angels that *the first speech* of all in every earth was by the face" (A. C. 8249; E. U. 54); so that they are still partly in their "first speech." The analogy of this, as well as of their manner of walking, with that of the corresponding age of the individual man is striking and very instructive. All power being in ultimates the order of creation is, that that which is highest proceeds downwards to the lowest or last, and thence is built up from this its foundation. This lowest is what is called "nature." (L. J. 9.) After this order man was created. He is first born natural, and after-

wards becomes spiritual. This was as true of the race as it is of the individual. (See A. C. 286.) The *natural* part of man is nearest to the earth, and the lowest natural — the body — is of the earth. The tendency of this part of man, in itself, is not to look upwards, but downwards to the earth. Hence the statement that to stand erect and look upwards "is not natural but artificial," and acquired. The infant man, being natural, is first entirely prone; then he learns to creep, and gradually more and more to erect his body; and finally to stand and walk erect — with a tendency and effort all the while to raise his face upwards, and look upwards and forwards. This latter tendency is from the spiritual in him which man has and beasts have not. All this, which we see in the infant state of every individual man, is an image and epitome of the corresponding state and period of the race. There are then these two opposite inclinations and tendencies in every man, and in the race — that of nature downwards to the earth, and that of the spirit upwards towards heaven. In the language of S. D. 567, "*nature* would rather that man should walk as do the inhabitants of Jupiter," with his body not erect — and even altogether prone (A. C. 286); but the spirit, in true order of development, overcomes this "natural" tendency, and man learns, gradually, first to elevate his face, and then his body, until finally he acquires the habit of standing and walking erect.

And this is not the only one of human characteristics that is "not natural" but acquired. They are all so; for the order is, "first that which is natural, afterwards that which is spiritual," and from the spirit. As a further illustration, we are told the same of the vocal language of mankind. It is said:

Any one may know that the most ancient men could not have a language of words, because the words of a language are not immediately infused, but must be invented and applied to things, which could only be done in process of time. (A. C. 8249; E. U. 54.)

This understanding of the subject appears to me to be fairly gathered from all that the writings tell us about it; and appears to harmonize all that is said. That this earliest and

infant state of the race was, in the sense here meant, its lowest and natural state (like the corresponding state in the life of the individual man), is not in the least inconsistent with what we are told of the innocence and excellence of character of the inhabitants of Jupiter, and of the earliest inhabitants of this earth. That they were nevertheless of celestial mould is also imaged in the sweet and loving innocence of individual infancy. And it is consistent, too, with what is told us of the golden wisdom of those early times; for, great as was the wisdom they attained, their wisdom was yet as the ignorance of infancy in comparison with the future possibilities of the race, or in comparison with the wisdom that will be when the human race shall attain the ripeness and fulness of its complete age in the celestial state that is to come.

That the view above presented is correct, and that the words "natural" and "nature," in connection with this subject (as in S. D. 567), have the meaning that I have supposed, appears to be clearly indicated in the following passage:

The spiritual man is an erect man, who looks to the heaven above him and looks around him, with the head, and treads the earth with the soles of his feet. But *the natural man, apart from the spiritual* is either as a man bowed down, who drops his head and looks continually to the earth and at his own footsteps, or as an inverted man who walks upon the palms of his hands and lifts his feet towards heaven, and performs worship by waving and clapping them. (Cor. 30.)

In another place we are told that:

All, both those who are in heaven and those that are in hell, appear erect, with the head upwards and the feet downwards. And yet in themselves and according to angelic vision they are in different positions, namely, those who are in heaven, with the head towards the Lord . . . and those that are in hell—to the angelic sight—with the head downwards and the feet upwards. (A. C. 3641.)

And again:

When man looked to heavenly things it was said that he walked erect; and that he looked forwards and upwards, which is the same. But when he looked to corporeal and earthly things it was said that

he inclined to the earth, and looked downwards and backwards. As in *LEV. xxvi. 13*, and *MICAH ii. 3*, *etc.* (A. C. 248.)

A very interesting light is also thrown upon the subject by the passage which you quote from D. P. 275, which I venture to present again in a somewhat more exact translation :

If man were born into that love [the love of the neighbor, into which he was created] he would not be born into the thick darkness of ignorance, as every man now is, but into some light of knowledge and of intelligence therefrom — into which he also would come quickly. And yet he would at first creep like a quadruped, but with an innate endeavor to raise himself up upon his feet. For although a quadruped yet he would not let his face fall downwards to the earth, but [turn it] forwards towards heaven ; and he would erect himself, as he also could do, upright.

The power so to erect himself would, according to other passages referred to, come gradually into effect. The little word “some” (*quandam*), in this passage is of considerable importance. That, instead of being born as now into utter ignorance, man in true order would be born into “*some* light of knowledge and of intelligence,” implies very much less than if the author had used words that could justly be rendered “*the* light of knowledge and intelligence.” The whole passage, and all the teaching on the subject, indicates that the life of man, individually and as a race, was, in true order, a life of development. The infant man, or the infant race, was not born into the knowledge and intelligence of the mature man ; nor yet into the darkness of utter ignorance ; but into “*some* light of knowledge and intelligence,” such as was suited to his period and state of life ; and from this the progress in true order is gradually into the full light and intelligence of mature manhood. But if man had not departed from true order he would pass “quickly” through the stages of this progress ; and, it is to be inferred, would reach the maturity of manhood at an earlier age. Such, I think, is the meaning of this very instructive passage.

Roxbury, Mass.

S. M. WARREN.

[We have lately seen that Professor Morse, of Salem, made in a public lecture the statement that “most of the discomforts and diseases which afflict man are caused by the upright position which he had assumed.” EDITOR.]

A SWEDENBORG LEXICON.

A BOOK which contained the words in use in Swedenborg's Latin, with their best equivalents in English and references to illustrative passages, has long been wanted. Many of these studies have been efforts to find out the exact meaning of some word by tracing it in various examples collected in some cases with difficulty. The index of words prepared by Dr. Beyer, and published at Amsterdam in 1779, has long been a rare book, but an invaluable one to the student of Swedenborg's language. Several scholars have collected notes for their own use, and Rev. T. B. Hayward left extensive collections of notes. Rev. S. H. Worcester has made full indices of the works which he has edited. Rev. J. F. Potts in his "Concordance" does much work in the same direction, though he arranges his book by the English translations of the words. It is now announced that Rev. W. H. Alden, of Philadelphia, has undertaken to prepare the needed lexicon, and we hope that he will receive the aid of those who have accumulated material.

PATER NOT PETER.

IT was very seldom indeed that a printer's error escaped the watchful eye of Rev. S. H. Worcester, who made several revisions of proofs. Perhaps it was an accident which occurred after his part of the work was done whereby we are given in Doct. Vitae 2, the first verse of JOHN xv. in the form, "*Ego sum vitis, et Peter meus vinitor.*"

"THE sun of heaven, in which the Lord is, is the common centre of the universe, and all things of the universe are circumferences, and circumferences even to the last. He rules these circumferences from Himself alone as one continuous thing, but the middle ones from the last, and He perpetually animates and actuates them as easily as man from understanding and will animates and actuates his body. There is influx into uses, and from them into their forms."—*Swedenborg*.

BOOK NOTICES.

THE LIFE OF HARRIET BEECHER STOWE. By CHARLES E. STOWE.
Boston, Houghton, Mifflin, & Co. 1891. pp. 530. \$3.50.

IN this noble volume made in the best manner and furnished with steel engravings, we have the story of a remarkable life, written by a loving hand just before its close. Mrs. Stowe is now eighty years old and in feeble health mentally and physically, but she could give aid to her son and biographer.

She was born June 14, 1811, at Litchfield, Conn., where her father was preaching strong Calvinism. She was the sixth child. Henry Ward was next younger, Edward was next older. Her mother died when the little girl was four, and this placed her with an aunt. As she passed through childhood she showed genius, but was thoughtful and inclined to serious subjects. A composition written by her at ten on the question, "Can the Immortality of the Soul be Proved by the Light of Nature?" is one of the most remarkable things ever written by a child. Sometimes her father preached an unstudied sermon from his heart. She says that she could generally understand his sermons no better than if spoken in Choctaw, but once she heard him preach when his theme was "Jesus as a Soul Friend offered to every Human Being," and was filled with love for the Lord. After that she had much suffering because that kind of conversion was not believed in. She was in doubt if it was right to say, "God loves you." At last her mind cleared: "In the New Testament I find in the character of Jesus Christ a revelation of God as merciful; just such a God as I need." She and Henry became "Christ-worshippers."

When Dr. Beecher moved to Cincinnati, Harriet was twenty-one. She soon after married Prof. Calvin E. Stowe, a plain, unworldly scholar. They were very poor. Many children were born. Their home was never comfortable, but sickness and confusion clung to it. This period of her life, from twenty-one to forty-one, was one continual struggle for health and pecuniary means. One child died of cholera. Writing was almost suspended, and was done only to get bread. But at forty she went to

work, fired with the wrong of slavery, upon "Uncle Tom's Cabin." Its success was such as to change all outward circumstances and place her in the front rank of literary women. She became a rapid writer; she travelled with honor abroad; she made her husband easy in his old age. Fame did not spoil her. Her true place was a high one — every old friendship was prized. When her eldest son was drowned, the shock was terrible. Her second son disappeared; her beloved brother Henry was, as she believed, persecuted; but she never lost faith, and was a child before the Lord. Spiritualism she looked into — her husband was a natural medium — but both saw that heaven did not lie with the mediums and their controls. She joined the Episcopal Church. She saw the rigid faith of her father become softened as she felt it would be softened. She read Farrar's and Geike's lives of the Lord. "The intense, unwavering sense of Christ's guiding presence and care is all that remains now."

THE LEADING FACTS OF AMERICAN HISTORY. By D. H. MONTGOMERY. Boston: Ginn & Co. 1891. pp. 425. \$1.00.

It would be difficult to find fault with this compact history of our country, which carefully covers every point of general importance, shows by maps the development of the nation, and illustrates everything with views of men and scenes. At this time when the citizen of the United States looks back with satisfaction and gratitude upon the past four centuries, he will find this volume a useful manual.

Mr. Montgomery states all matters impartially and in a vivid way. He frequently sums up the story. By means of well-ordered tables, he puts the contents of the book in a form adapted to the teacher's use. We can find nothing to criticise unless it be the statement that old houses were built with a projecting second story so as to give means of firing down upon Indian assailants. Chautauqua has wisely adopted this book for a part of its year's reading.

LAND OF THE LINGERING SNOW. By FRANK BOLLES. Boston: Houghton, Mifflin, & Co. 1891. pp. 234. \$1.25.

THIS book is not in our field, but we desire to mention it for the benefit of those who love to walk in the woods and on the mountains and by the shore. The writer who is secretary of Harvard University, is the Thoreau of the present generation, and every

opportunity finds him wandering off to hear the first bird, or note the tracks in the snow, or gather the wildflowers. Without marked ability to describe color, he is always graphic, and takes the reader fully with him.

REV. JAMES FREEMAN CLARKE'S last sermons were on the Lord's Prayer. These have been published by the American Unitarian Association, and make interesting and helpful reading. The closing words are :

Thus we see that this wonderful prayer is as deep as it is simple, as full as it is brief; that it is enough for all our needs, and is never exhausted, but fresh and filled ever more with new life. As we know more and more of life, and penetrate deeper into ourselves, we feel more and more its adaptation to all our wants. It will never grow old, and never be outworn, and is in itself a proof of the wonderful inspiration of the soul which out of these five loaves and two fishes, these seven simple petitions, has made food enough for the souls of all races, nations, and varieties of human experience through all time.

The Magazine of Christian Literature, published at 35 Bond Street, New York, \$2.50 a year, is an eclectic, with some papers especially prepared for it, but mainly drawing from religious literature everywhere. It thus brings to the clergyman a variety of instructive papers, and puts him in touch with the thinkers of the world. It gives a full list of new theological books, and prints the tables of contents of several of the leading reviews. It also gives facilities for buying books at much reduced rates.

REV. B. F. BARRETT has published in separate form his "Brief Review of Succession in the Ministry," the address given by Rev. Frank Sewall to the last Ministers' Conference. Mr. Barrett wishes our people to keep constantly in mind the breadth and inclusiveness of the movement in which they are engaged.

WE are happy to congratulate Mr. Frank W. Very, of Allegheny Observatory, Penn., on the success of his "Essay on the Distribution of the Moon's Heat and its Variation with the Phase," which gained the prize of the Utrecht Society of Arts and Sciences and was published at The Hague, 1891. It fills forty-five quarto pages, and there are fifteen plates.

MR. E. R. KNOWLES sends *Ecce Regnum*, a pamphlet containing a few poems. One addresses "Blest Mother of My Lord," and another begins "Jesus Only."

The Juvenile Magazine (English) has lately been commended by us to those who want a children's New-Church Magazine. It is certainly more attractive and cheaper than ours was. Rev. Isaiah Tansley, the editor, writes that he will be pleased to receive literary matter at his address Ashton, Preston, and to take any steps necessary to make the *Juvenile* useful to American readers. Try it a year through our office.

MR. SPEIRS of 36 Bloomsbury Street, London, has published the twentieth annual issue of the *New-Church Almanac and Year Book*. It is a modest pamphlet of forty pages, very well filled with interesting matter. It costs but one penny.

THE "General Church of the Advent of the Lord" has issued as before a calendar for daily readings, the peculiarity of which is that the doctrines are to be read in the morning and the Sacred Scriptures in the evening.

THE NEW CHURCH.

PHOTO-LITHOGRAPHING THE MANUSCRIPTS.

SINCE the last session of Convention we have been eagerly awaiting an announcement by the new committee on the manuscripts of their plans for their operations in continuing to completion the work of photo-lithographing the manuscripts. In 1869, a general movement was made in America which was slowly responded to in England and Germany, and the Rev. R. L. Tafel, Ph. D., was employed to go to Stockholm and carry the work so far as funds would permit. He entered upon his work with great energy, and was aided by officials in Sweden so that many documents were brought to light which had not before been properly deposited in public care. Dr. Tafel brought out ten volumes of photo-lithographs and three volumes of documents, besides a reproduction of Swedenborg's annotated Bible. Since that time there has been an earnest desire that the work should proceed, but Dr. Tafel was otherwise occupied and circumstances have not favored final action till the present time when a circular has appeared signed by Rev. Messrs. John Worcester, S. M. Warren, J. C. Ager, and L. H. Tafel, and opening with the words:

The Committee appointed at the last meeting of the Convention to attend to this important work is desirous of performing its duty with no unnecessary delay. There are very important manuscripts as yet imperfectly deciphered, which should be immediately copied by photo-lithography, both for their preservation, and as a necessary means to their translation for the use of the church.

As the Committee are not personally acquainted with the manuscripts they refer to a recent account of them in one of the periodicals, but the full description in *Tafel Documents*, 310, may be mentioned as the principal means of information. From all sources of information we would suggest that the first appeal be made for photo-lithographing the following manuscripts which are given with their pages :

1. Memorabilia, or Diary	2,344 pages.
2. Arcana Celestia (about one eighth missing)	6,000 "
3. Index of Arcana in two forms, both	774 "
4. Internal Sense of Prophets and Psalms	38 "
5. Index Apocalypse Revealed	38 "
6. Marriage	19 "
7. Hieroglyphic Key	48 "
8. Biblical Indexes	672 "

Here are nearly two thousand manuscript pages, of which the Arcana part is only estimated, and these are in bulk about half of the manuscripts. We single them out because we hope that the work will not be delayed till subscriptions have been received sufficient to publish them all including two thousand pages of *Adversaria*, and works on the magnet, salt, and so forth. We hope to see all photo-lithographed, but we believe that it will be better to start when there are sufficient funds to do the work above indicated. We are very glad that the committee says :

It is intended to take the greatest care to secure perfect reproduction by photo-lithography. If there are deficiencies in the reproduction which can be supplied from the manuscripts, the suggested emendations are to be made in an Appendix, and not by retouching the stone.

It seemed well at the time for Dr. Tafel to do all he could to make plain obscure words and fill up gaps made by erasures and remove the blotted marks, but now no one wants such work attempted by any one. When the photo lithographing is complete then we can have the Latin edition printed with suggested changes, and that will no doubt be done.

We wish to urge this work upon our brethren. We believe the

aid of the English will be given if we are found to be thoroughly in earnest. It is estimated that \$180 will cover a set. Let all existing subscriptions be paid up and let new ones be made at once. Mr. Francis A. Dewson, the Treasurer of the Convention, is financial agent with a large committee to aid him. His address is 53 State Street, Boston, Room 901.

OUR RITUAL.

I WISH to say a few words to relieve my mind on the subject of ceremony in the New Church. My desire is to open the question and to gather the opinions of others. Is it possible that Episcopal or High-Church ceremony is coming into the New Church? Cannot we have a service which is our own? I fear that we shall have High Church and Low Church. I believe in a service entirely new and free from old ideas. All the people should be consulted, and from various opinions we should get a better service. When the ideal New-Church comes we shall have a service pure and Scriptural. Let us begin now to develop a new service worthy of the New Jerusalem.

These sentences we have selected from a letter recently sent to the *MAGAZINE*, but having too much of local color to be printed as it is. We can only say that we fully believe in the final attainment of a form of service worthy of and in correspondence with the new faith. It is not necessary to do without rites till we find those so new as to have been unknown before, nor is it advisable to adopt in a wholesale manner whatever may be found in use. Our English brethren seem to us to have adopted hastily the Anglican forms of ritual, and to have thereby weakened the effect of their services, but they would probably say that they do not regard their present usages as final, and are trying to learn what is best, meanwhile making use of what recommends itself to them.

In this country we are sure, that, excepting the Hebrew practices which Rev. Mr. Benade has introduced, ritual is adopted tentatively. We only express the hope that nothing will be adopted which will alienate any one, for the forms of worship must be as broad as the faith which gives rise to them.

REVERENCE IN CHURCH.

WE have often wanted to say a word about the utter lack of reverence which some of our people show when they come into church, talking and laughing as if they were upon a playground and unintentionally dishonoring the place. No deeply moving services of worship can be held after such a prelude. Too great a development of the merely external life cramps the internal.

But Rev. James Reed has lately uttered this thought so earnestly that we will only quote his words :

The foregoing remarks suggest a topic which is closely related to them. Is there not some danger that the social habits spoken of, and, in general commended, should interfere with the quiet, reverential sphere of worship? They will have this effect if they are carried too far. They will not, if they are kept in their proper place. It is certainly disturbing, after the hour for religious service has arrived and the worshippers are taking their seats, to hear the sounds of conversation in the vestibule. All have a right to be protected from this intrusion, which, in itself considered, is not befitting the place or the occasion. Can we not be a little more thoughtful than we have sometimes been in this respect, and help each other begin our worship in the spirit of its opening words : " Jehovah is in His holy temple ; let all the earth keep silence before Him."

* * THE Pacific-Coast Association held its second session at San Francisco, Oct. 31 and Nov. 1 and 2, 1891. It was a notable gathering, nine of the twelve Societies being represented by four ministers and thirty-seven delegates. The principal event was the dedication of the new house of worship erected by the Society of which the Rev. John Doughty, President of the Association, is pastor. This building is of stone and wood with a seating capacity of six hundred. The cost was about forty-two thousand dollars and no debt remained upon the building. In connection with the church there is a pastor's residence and every arrangement needed for the classes and the book business. At the same meeting the Rev. George W. Savory was ordained. The meetings lasted three days and were full of active thought. At the Holy Supper there were one hundred and sixteen communicants. There are in all over four hundred members with eight ministers.

* * *The Journal of the Illinois Association* comes a little late, but is very interesting. The meeting was held at the grove in La Porte, Aug. 6-9, 1891, and was well attended. It would appear that the efforts made to support Rev. A. J. Bartels as a missionary had been successful, and that several circles of people in small places have been formed or perceptibly strengthened by his visits. The Societies included are Chicago, Peoria, Canton, Henry, Batavia, Wilmington, Olney, Joliet, Pontiac, Hutton, in Illinois ; La Porte, in Indiana ; St. Louis, in Missouri ; and Jefferson, in Wisconsin, with a total membership of six hundred and sixty-three. These thirteen societies are cared for by six ministers, and are all in active life, with good reports of work and plans to present to the Association. The Societies in Pittsfield and Englewood came in as new and earnest members.

THE RELIGIOUS WORLD.

. IN *The Standard* (Baptist), Prof. W. D. Stevens, D. D., has printed an address on "Biblical Science and the Higher Criticism," which he gave before the Rochester Theological Seminary. His closing words were :

I know that this period of questioning and research is fraught with danger to the faith of many ; but we shall not protect or establish the faith of the church by putting questioning and research under ban. I know that questions are being raised which it will take long to answer. But it is the daily joy of the Christian scholar that his face is toward the light. "Ye shall know the truth" — his eye is fixed on that promise. Only we may not expect all the truth at once. It belongs to our earthly probation that we must often obtain the truth by disentangling it from the error with which it is perpetually interwoven. We find that the best men sometimes teach error, and that men who are not the best have sometimes become the advocates of an overlooked or a forgotten truth. Let us take care not to encourage in the ministry or in the church a religious agnosticism, sincere but narrow-minded and unreasoning. Let us distinguish between science and science falsely so called, remembering that the advance of all true science is in the interest of Christ's kingdom ; knowing that it marches slowly, the windows of the soul open to light from every quarter of the heavens, let us toil and pray for that reasoned conviction as to the fundamental facts and doctrines of Christianity which is the privilege and high reward of the Christian student, and which the writers of the New Testament labored to produce. I have written "that thou mightest know *the certainty* concerning the things wherein thou hast been instructed," says the evangelist Luke, "*having traced the course of all things accurately from the first,*" — one of the early instances of historical research. John, perhaps even more than any other of the New-Testament writers, lays stress on intelligent conviction as distinguished from mere hearsay and traditional knowledge. But it is above all in the words of our Lord Himself that we have held up before us the ideal of an apostolic ministry in this manner — namely, that we may be able to say, in the presence both of a believing church and an unbelieving world, "We speak that we do know, we testify that we have seen."

. THE idolatry of Roman Catholic missions is thus described by one of the priests in India :

At the evening processions, the church is filled as on holidays. Truth to tell, our processions have a somewhat wild character, and I dare say you would be astonished if you heard the cries uttered by my Indians and saw how they dance and gesticulate before the car of the Virgin Mary. Each nation has its own way of honoring God. Did not David dance before the Ark of the Covenant? The instrumental band opens the march, half a score of black-skinned individuals be-

laboring with all their might the poor, battered instruments. We have an old tambour, a big drum, which has rolled in many an Orphean concourse, not without damage to its skin, a wheezy clarinet, and others of a piece. Our performers have not the least suspicion that there are such things as notes and rules to hamper their genius. What an uproar to be sure! Everybody, however, is delighted. After the band come two dancers armed with long sticks, and having all the air of champions prepared for a pitched battle. All this may appear absurd enough, but you may well believe that our good mother is pleased with her children who testify their affection in their own particular fashion. Then appears the cross followed by the car of our blessed lady. Last month it was a little pagan lad who took the cross, and right well he carried it. May the good God save him! The car is neither carved nor gilt. Its whole adornment consists of garlands of natural flowers woven by my schoolmaster and some other young men. Four choir boys in short red cassock and surplice carried it on their shoulders. The virgin, about fifty centimetres high, is wood gilt; the head and hands, as well as the head and hands of the infant Jesus, are in ivory. It is an old statue held in great veneration here. They say it came from Manila. As for myself, I bring up the rear, my heart overflowing with gratitude to our holy mother.

* * * THE Unitarian Club, of Boston, gave up a session to the New Orthodoxy and had addresses from Dr. Lyman Abbott, Prof. Tucker, of Andover, and Rev. G. A. Gordon, of the Old South Church in Boston. They all spoke very openly, rather vaguely, and yet so distinctly as to show a wide difference from the Unitarians. Mr. Gordon was the most concise and closed by saying:

I read the biography of Jesus Christ. I find it impossible to reduce it to the human category. I ask myself, What do I mean by knowledge and definition? I mean merely classification. When I see a flower, I say I know it, because I can put it in a class. So with a bird and a four-footed beast. So with a man. I simply classify him. But my profound conviction, which I dare to utter here tonight because you have honored me by asking me to do it, is that it is absolutely impossible, if I believe in the integrity of the records which give His life, for me to classify Jesus as simply a man. He is unclassified to me. There is a uniqueness in Him which cannot come under the mere category of man. When you have asked me to tell you what that uniqueness is, you simply step beyond the legitimate power of question: for I have already said knowledge is simply classification, and I have no class under which he can be brought. I end simply on the line of thought which differentiates in my judgment on this momentous question the New Orthodoxy from the Old and the New Orthodoxy from the Unitarian body, whose history and character and manhood we are all proud of, we are all grateful for.

* * * THE Rev. W. A. Bartlett, D. D., of Washington, has accepted the position of director of a Roman Catholic House of the Good Shepherd. In *The Christian Union* he defends his act by showing the need of cooperating with all that is good everywhere. His closing words are bold enough:

This is an open field today in which Christians are to "provoke one another unto love and good works." Give ancient history a rest. Surrender the reconciliation of "sovereignty and free will" to the amiable crank who is experimenting on perpetual motion. Let the brother who must force religious thinking to one verbal expression and one form of worship, work his churn by his ancient tread-mill process. Release the artificially bound and circumscribed hosts of God to the Christ-commanded duty of preaching the Gospel to every creature and living it in all communities. In this largest question of applied Christianity, which seeks coöperative union in the long divided church militant — of the Greek Church and the fossil churches of the Orient, and the Roman Catholic and Protestant Churches — all lesser questions will settle themselves, as the heartache kills the toothache, as the pleasures of the appetite are dwarfed by the joys of salvation, as sect success is swallowed up in the jubilee of a redeemed world. Who misses the light of the little stars when the sun comes? Let us have for once a good, square, working trial of the Christianity of Christ.

. CHICAGO Presbytery has taken the advance position in regard to revision that a new and Scriptural creed is what is wanted. The vote was 53 to 18 in favor of the following resolution, which was bitterly opposed by a few but carried all before it :

Resolved, The Presbytery of Chicago, holding the present results of revision to be unsatisfactory, and not believing that any results likely to be obtained under the present theory and process of revision will be satisfactory to the mind and heart of our church, does, therefore, hereby

Overture the General Assembly, to turn entirely from the project of revising the Westminster Confession, and to take diligent steps to have proposed to the church such a simple and Scriptural declaration of those things which are most surely believed among us, as shall be for the practical help and edification of all our members, and for a testimony to the world of the faith which was once for all delivered to the saints.

. WE are glad to see a movement looking to systematic contributions for church uses. *The Independent* says :

The movement for proportionate giving has taken shape in Chicago in the formation of "The Chicago Union or Christian Steward's League." The members pledge themselves to devote a proportionate part of their income — not less than one-tenth — to benevolent and religious purposes, and have organized with the purpose of diffusing information and securing the wide adoption of the principle. It is chiefly in the hands of prominent business men — Thomas Kane being President and Charles E. Simmons, Treasurer. The Vice-Presidents are the Revs. E. P. Goodwin, D. D., J. L. Withrow, D. D., J. M. Caldwell, D. D., and O. P. Gifford. The Secretary is the Rev. S. J. Humphrey, D. D., late District Secretary of the American Board. The League calls for leaflets, tracts, or other documents on proportionate giving, and invites all interested in the subject to unite with it in its work of lending a helping hand to every pastor, every church, and every benevolent and Christian enterprise. Full information can be secured from the Secretary, 151 Washington Street, Chicago, Ill.

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